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Physical Bife--- The Beimaen Department in the School of Muman Brogress.

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EXPERIENCES WITH THE SPIRIT lated indignation, at corrupting its representative ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

· [CONTINUED.]

In closing my last number of this serial narrative I gave the communication which was so prison, and stated that it had been subsequently corroborated, I will now give the corroboration.

correspondence took place my letters and their contents being wholly unknown to the medium: "JOHN BROWN :- Dear Friend :- Did you visit

James A. Bliss in prison, and if so what did you

want me to do about forming a secret and trusted band of workers? J. M. ROBERTS.

I received this reply: "I did say that I wished there could be such a league; but after thinking it over I find it smacks too loudly of the past, which I now ought to abbor. We ought now to work openly and allow the world to know where we are and what we mean. As you have already said 'unveil the mystical, that everybody may see the truth as it is. I now think we will dispense with any secret organization and say what we mean every time.

JOHN BROWN, I then asked whether he had sent the message to me through Mr. Bliss, to which he wrote reply: "Yes, it was my attempt to speak but it was mperfect.

J. B."

imperfect. I then wrote as follows:

"Did you really appear in the cell of Mr. Bliss, at Moyamensing prison in materialized form?," To which he replied:

"Well I really did and say you to the medium God bless him. The time will come when he will be courted by those who are now his persecutors. Tell him they have no Captain Avis who will dare to hang him as they did me for humanity's sake.

I then wrote: "What medium do you mean?" "He answered, "I mean the medium in prison, who wrote the message you have while I was candle stick at the time.

JOHN BROWN. Not until I received that reply did I feel satisfied that the spirit communicating was that of the old hero of Harper's Ferry. Dr. Mansfield knew nothing whatever of the particulars attending the materialized apparition of John Brown, and when the reference was made to the fact that he produced the light by which the communication was given in the darkness of a rainy midnight, and in a dimly genuineness of the control. I look upon this train of incidents as proof positive of the interest that philanthropic spirits were taking in the work in which we were engaged in co-operation with them in endeavoring to break the shackles that ambition

and selfishness had fastened upon the minds of

mankind.

As before stated, the trial of Mr. and Mrs. Bliss one of the most remarkable in many respects that was ever conducted in any court, resulted in the disagreement and discharge of the jury. The discomfitted conspirators who had spent so much time and money to secure a conviction of the mediums, and who had steeped their souls in responsibility by their wholesale perjury and subornation of perjury, were desperate as d did not know what to do or which way to turn for some means of escaping from the public knowledge of their combined villainy. They had managed to secure upon the jury at least three men whose religious projudices and sympathy were in full accord with them, in their scheme to convict and imprison the defendants. One of these we have been credibly informed was a member of the Catholic Church. By some singular coincidence this man's name was the first drawn, and this made him foreman of the jury. While the trial was proceding, this man learned that there was a very good chance of the jury disagreeing, and this fact he found means of communicating to the Commonwealth's Attorneys. This contingency was one that required to be met and provided for. They, therefore, called to their assistance a legal "shyster" notorious for many questionable if not illegal actions in connection with the business of the criminal courts. This man sought the foreman of the jury, Clark, and falsely told him that Mr. Bowman wanted to see him about the trial then pending. By arrangement between Gallagher, the lawyer in question, and Clark, the latter went to a drinking saloon kept by one Keating, all three being fellow members of the Catholic Church. Gallagher then went out to watch for Mr Bowman, and meeting the latter on the street, invited him into Keating's saloon, where he was surprised to find himself confronted by Clark, the foreman of the jury, The latter insisted on talking to Mr. Bowman about the case, contrary to positive instructions of the court, and against Mr. Bowman's protest. As soon as the latter could get away he did so, but failed to inform the court of Clark's gross misconduct. This cunningly devised interview was allowed to pass unnoticed by all the parties concerned, until after the disagreement and discharge of the jury, as was designed and arranged between the parties concerned in it.

The day following the discharge of the jury, the Times of Philadelphia came out with a detailed statement of the whole proceedings connected with the meeting of Bowman, Gallagher and Clark at Keating's saloon, with such untruthful embellishments as that Jesuitical sensational journal is famous for. This statement in the *Times* was brought to the notice of Judge Briggs who issued a bench warrant for the arrest of Bowman and Gallagher, and subporned all the jurors as witnesses in the case. Sitting as a committing magistrate, Judge Briggs examined all the jurors on the espe-cial point as to whether they had been approached by any person or persons who had sought by word or act to influence their action as jurors. They all, but two, declared that no person had approached them in that way. The two exceptions were Clark, the foreman and an elderly colored man, who was one of the jurrors. The latter said he bad been visited at his home by a Mrs. Swayles, a colored woman, who had invited him to attend a spiritual seance at her house, but that he had indignantly declined her invitation, and there the matter had ended. Upon that testimony alone Mrs. Swayles was arrested on a warrant issued by Judge Briggs, and in default of bail was committed to Moyamensing prison for two days, and until she procured bail. If any indictment If any indictment was found by the grand jury, to which her case was sent, which is more than questionable, it has never been prosecuted, the Commonwealth's counsel being heartily sick of their disreputable conduct throughout that whole

Clark told his story concerning the alleged attempt of Bowman and Gallagler to cor upt him; and upon his manifestly dishonest testimony, Judge Briggs held the two lawyers to answer the charge of baving been guilty of the crime of embracery. There is every reason to believe that, had the jury found the defendants guilty, that no one would ever have heard of this enormous at-tempt to corrupt as dishonest and untruthful a man as ever diagraced a jury box. We do not besitate to declare that the Times were fully informed of all it published, in the way of fact, in that connection, for several days before it manifested its simu-

on that jury. Ought such a journal to have the countenance of a moral or Christian people? That it should have the countenance of religious bigots who hate truth as destructive of their petty interests and influence is quite natural: Let such alone be its patrons.

But the most interesting episode in this strange and anomalous judicial proceeding was the examination of Mr. James Dundas, the heroic, honest and conscientious juror, who for forty-eight hours strangely sent me by a spirit purporting to be that of John Brown through James A. Bliss, while in pelled them to ask and insist on their discharge. without an agreement. Mr. Dundas was plied with every form of question to draw from him some other clue to his brave and unflinching ac-On December 4th, 1877, at a sitting with Dr. J. some other clue to his brave and unflinching ac-V. Mansfield, of New York, at which the following tion than his honest conviction of duty, but without avail. In that examintion the fact became known that Mr. Dundas had been threatened with personal violence by two or more of his fellow-jurors who sought in that outrageous way to influence him to agree to a verdict of conviction against his honest sense of duty. He testified most emphatically and truthfully that he was governed in his action solely by a sense of duty as an honest man and juror; and leclared to Judge Briggs that he had no regret or misgiving as to the propriety and rightfulness of hls action. In a word Mr. Dundas's examination was in marked contrast with that of all his fellowjurors and showed him to be a man as just and disciminating as he was fearless and resolute. Mr. Dundas is a young man, a journeyman hatter. In this trial, as remarkable for him as for all those concerned with it, James Dundas proved himself he peer of the best and bravest defenders of truth and innocence, in this or any other age, and demonstrated that the age of true chivalry is not yet

> Mr. Bowman was subsequently indicted and tried, the only witness against him being the man Clark. To show how entirely this man's testimony was disbelieved, the jury found a verdict of not guilty without leaving their seats: A short time thereafter, Gallagher was put through a formal trial to save appearances, and was acquitted. This ended the farcical judicial proceedings which Judge Briggs had been induced to institute to cover up the mortification which the conspirators experi

enced at their unexpected but signal defeat.

As before stated, with the close of those proceed ngs, Mr. Bliss, not being able to get bail in the large amount of \$4,000, went to prison to await another trial of the indictment against him. Mrs. Bliss, although expecting soon to be a mother, and much of the time critically ill, continued to give her seances publicly in Circle Hall, a public resort. This unflinching defiance of their enemies rendered them furious, and they set new measures on foot to bring her to grief. On November 4th, 1877, I received through the mails a communication written through Mr. Bliss while entranced, which purported to come from the chief spirit guide of Mr. Bliss.

MOYAMENSING PRISON, Philadelphia. November 4th, 1877.

The faithful sentinel on the watch-tower when isked, "Watchman, what of the night?" answers ack, "The morning cometh, and also the night?" In answer to the mental request you have already made, we would say that a great battle has been ought, and another is very near at hand. outposts of the enemy have been placed a little nearer your camp, and when the morning sun rises you will find yourselves surprised, if you are not, at the present time, very vigilant. The great battle is yet to come. The mighty muttering in the theological ranks will soon assume alarming propor-tions, and, alas! will find the great liberal ranks ingarded. To you is given the position as Officer of the Guard, and to you is assigned the duty of sounding the great cry, "To arms—to arms!" and et it sound so loud that the foolish virgins may be awakened. The enemy have sent many spies into your camp, and they will soon show themelves. Beware of false faces.

I am yours in the great fight, · WILLIAM T. Hodges.

The great significance of Capt. Hodges' commuication was fully demonstrated two weeks, thereafter. Without feeling specially impressed by that communication, I had been looking forward to some new movement on the part of the conspirators. In consequence thereof, I attended every public seance which Mrs. Bliss gave subsequent to he indecisive trial in order to discover the first sign of such a hostile movement. I failed to observe anything of that nature until the evening of November 16, more than a month having elapsed since I began my watch.

Mrs. Bliss had given a public seance on the previous Tuesday evening, a public seance on the following evening and a private or select seance on Thursday evening, all three of which I attended. There was to be a public seance on the next evening (Friday), at which Mrs. Bliss and Mr. William Winner, who conducted her seances, requested my presence. I stated to them, publicly, that it would e impossible for me to attend, as I must be at nome then. Some of the spies of the enemy, who were present to learn when I would be absent from the seances, reported my intended absence for the next evening. They lost not a moment in naking their arrangements to carry out their carefully prepared scheme on that evening. All the following day I was most strangely impressed, that ought to attend the seance in the evening, but, as had pressing pre-arrangements to meet, I did my est to dismiss them from my mind. As the evening drew near, I could no longer resist the impulse to attend the seance, and at length yielded, having ust time to reach the last train from Bulington which I could take and be in time.

On reaching Circle Hall, at the corner of Fourth and Vine streets, Mr. Winner called me aside and told me that Mr. Wendell P. Bowman, Mrs. Bliss's counsel, had sent for him in the morning, and told nim that a Mr. Abrams, the head of a private detective agency, had come to him (Mr. Bowman), and informed him that The Times people had hired one of his assistants to arrange another "exposure" of the mediums and Spiritualism, by assailing the spirit forms at a public seance, and to have those engaged in the seances at Circle Hall arrested for swindling. Abrams told Mr. Bow-man that he wanted to teach his subordinate that he could not with impunity undertake a detective contract independently of the agency, and that he was determined to defeat this scheme of his disaffected subordinate and his employers, The Times would be made, and inform Mr. Bowman in time to defeat the plan of the conspirators. He did not ell Mr. Bowman that he was the author of the whole scheme, and that its execution was to be attempted that evening. Mr. Bowman told Mr. Winner that he did not put much faith in what Abrams had told him, but cautioned him to be on his guard and advised him to use any force that was necessary to protect himself and Mrs. Bliss.

should the threatened assault be made. A short time before I reached the hall Detective Abrams went to Mr. Winner, who was the lessee of the hall and conducted the seances, and told him that he (Abrams) came on behalf of Mr. Bowman, as well as on his own account, to watch the roceedings of the conspirators, who intended to make a raid upon the circle that evening, and to arrest them if they should do violence to anyone. He said, in order to do this, he wanted to secrete himself, in the hall, and selected a small anclosure in the rear of it, so that he could know everything as it took place. Mr. Winner, supposing that Abrams was acting truthfully and in good faith, complied with his request. Abrams told Mr. Winner that one of his associates, J. H. Mowatt, of

Chicago, had undertaken to bring about the expo-

sure of and arrest of Mr. Winner and Mrs. Bliss, ualist, and the failure of those active in that proseindependently of the agency, which was against its rules, and that he was there to defeat his scheme. apparently a cessation of hostilities against Abrams was very anxious that the seance should go on, and assured Mr. Winner and Mrs. Bliss that | Jonathan Roberts, and others well known in the he would protect them, although he knew, as he said, that he was armed with a warraut for their

have no seance that evening, in order not to give those who were instrumental in the 'exposure' be the conspirators an excuse for their illegal and dis-orderly interference. As soon as Mr. Winner had ther efforts in that direction, it was only to throw given me this information I understood the whole the mediums off their guard. Numerous consultasituation in a moment, and begged Mr. Winner and | tions had taken place between Mr. Philip Diesinger, Mrs. Bliss to allow me to have that opportunity to the lawyer, (James H. Heverin,) who had con

At eight o'clock, the hour to commence the seance having arrived, there had assembled eighteen or twenty persons, male and female, among them Abrams' stool-pigeon, "Mowatt," and two of his assistan's. Before forming the circle, Mr. Winner, at my suggestion, addressed those present, and stated that he had been informed that there were persons present who had come there with the intention of disturbing the seauces; that the premise were under his personal and rightful control, and that all were intruders who had come there with ular coincidence the Spiritualists had engaged the any purpose to violate the rules under which the seances were held. All such persons were then requested to withdraw. At first, no sign was given of any purpose on the part of anyone to retire. the preparations were all completed, and after ob-While Mr. Winner was speaking I had kept my eye steadily fixed upon the one I supposed to be (a pretty warrant and a pretty magistrate, truly, to Mowatt" and his two confreres. I requested Mr. Winner to emphasize his invitation for them to re-The man whom Abrams afterwards admitted was Mowatt, rose and went toward the door, say- room where the manifestations were given, and ing as he went, "I have taken a little too much beer and do not feel well. I will go out and get some fresh air." I told him I thought it would be stairway, best for him. His two companions were told they could remain, on their giving a solemn promise not, in any way, to interfere with the good order of the seance. It was one of these men who had attended the previous seance and informed Abrams of my expected absence from that seance.

I then told Mr. Winner that I wanted Abrams to ake his departure also, as I was satisfied that he was the leader of the whole scheme, and the rest only his tools. Mr. Winner said he did not like to ell him to go as he had been sent there by Mr. Bowman, in their interest. I volunteered to eject Abrams and went into the apartment where he was concealed. As I did so, he approached me, and with wild gesticulations and said, "My God! you have spoiled everything. The man you have put out is the one who I am watching and am determined to defeat. I wanted the circle to go on and then catch him at his work." I told Abrams I was never so happy in my life at having spoiled anything as I was at having spoiled his little game. looked for turn that affairs had taken, Abrams said, "Why did you not let him (Mowatt) go on and catch one of the spirits, and then the genuineness of the whole thing would be determined?" I told him that neither himself or any of his crew would ever rudely touch a spirit with my consent or toleration, in my presence, as I knew nothing as to what the consequences might be, and Mrs. Bliss' delicate condition of motherhood would not admit of the commission of such a vile outrage as that he suggested. I then ordered him to leave as we intended to hold the seance and it would not go on while he remained. He told me Mr. Bowman had sent him there to protect Mrs. Bliss, to which I replied, "Go tell Mr. Bowman that I sent you away, as such protection as you would give her is not

He pretended to be greatly alarmed at having to go out, while Mowatt and the crowd he had in waiting outside would certainly recognize him and his reputation as a detective would suffer if he was caught in such a failure of his plans. He said The Times would certainly be informed of his being concealed in the Hall, and that paper would be filled with ridicule of him, the next morning, as he had peached on Mowatt and betrayed his scheme. I told him I fully appreciated his humiliation but that out he must go, as we neither needed or wanted his presence or assistance.

Find ng that he had to go, he begged to be let out the back way, so as to avoid the "Mowatt" crowd in the street in front of the Hall. Mr. Winner took him to a rear entrance to let him out, but they soon returned saying the yard was filled with Mowatt's assistants, and he could not get out without being recognized. Again he begged to be allowed to remain until the crowd dispersed. I then told him that could not be and he must leave. told him to go with me and I would see him out of harm's away. I then took him down and passed him out the front door, where I saw a crowd of fifteen or twenty men in the shade of the building, on the opposite side of the street. Abrams had put the collar of his ccat about his ears and drawn downshis hat pretending he desired concealment. Determined to satisfy myself of this man's dupli city and deceitfulness, I watched him as he passed down the street away from his assistants until he thought I could no longer see him. He then crossed over and joined them, thus making evident

his vile intentions.

Before leaving, when Abrams found his scheme had been defeated, he begged of us not to attempt to hold the seance without his protection. I assured him that we would hold the seance—that there were not enough detectives in the city of Philadelphia to prevent it—and that he might go out and inform his assistants that we defied their interference.

The seance was held and the manifestations were of unusual interest and power. Several full formed spirits came many times out into the room, two of them men in full male costume, one an American and one a Turkish general in full uniform. The latter came out in a strong light and called every person present up to him, not excepting Abrams' two tools, who were allowed to remain on the promise of good behavior. The materialized spirit of Lucille Western also appeared with remarkable power calling all present up to see her within arms reach of her. To the credit of Abrams' tools they had the good sense to behave with the most perfect propriety, and had such proof of the truth of spirit materialization that they will never again doubt it.

The next morning (Saturday, Nov. 17) after the mortifying failure of *The Times*' people, that paper was as silent about this affair as a "dead duck." By that silence it acknowledged the crushing defeat it had received the night before at the hands of the Spirit powers through myself as their impressible instrument. The meaning of Captain Hodges communication, sent me from Moyamensing Prison was made fully manifest.

The Press and Becord of this city, who were to

be put in the shade by the overshadowing enterprise of The Times in pandering to popular prejudice, were unwilling to allow the latter publication to escape the just consequences of its failure published the shame of that infamously mendacious sheet. As the true inwardness of the performances of

The Times in this whole connection, is exemplified by its local contemporaries, we feel that we can-not do less than give their versions of this affair. The *Press* of the next morning said: "A SENSATION SPOILED." Spiritualists Outwitting their Enemies - A Clear

Gase of Diamond Out Diamond The Plan Pro-jected to Capture the Spirits and How it was Frustrated. "Since the last trial of Bliss, the so-called Spirit-

apparently a cessation of hostilities against the Spiritualistic fraternity in this city. Mrs. Bliss, seance line of business, were not deterred from continuing their operations, but, on the contrary, regularly advertized and continued to give 'manifesta-Mr. Winner and Mrs. Bliss had determined to | tions,' in Circle Hall, No. 403 Vine street. But if defeat and rout their enemies. After much per-suasion they consented to hold the seance, as if nothing out of the usual course had occurred. ducted the prosecution, and other interested par-ties. (Who are those interested parties?) And they had resolved to make a last effort to 'expose' the workings of Spiritualism as demonstrated by the mediums of this city. Accordingly they en gaged the services of a detective, who may be called ones, who was employed in Abrams' Detective Agency, and after promising him \$75—if he should succeed in arresting the 'materialized spirits' during

> "But, if 'Jones' was watching the Spiritualists, comebody was watching 'Jones,' and by a singservices of the detective agency to which he be longed to watch any movements made by the oppo sition. (This was a slight mistake.) Yesterday (a pretty warrant and a pretty magistrate, truly, to arrest for an offence not yet committed,) all was in readiness for the attack. The plan was not with out some ingenuity. Four men were to enter the three others were to be stationed to guard the rear entrance, which is by means of a long winding

> the seance, plans were laid for a raid on Circle

Hall last night.

"When the 'spirits' emerged from the cabinet and began gliding around a signal was to be given. and each man of the four was to seize the spirit nearest him. If they were sufficiently 'materialized' they were to be transferred to the stationhouse at once-not, of course, to the Central Station-house, but one sufficiently remote to enable the gifted and brilliant projectors of the enterprise to receive the exclusive news and consequent reputation which would result from such a splendid piece of strategy. And so as the shades of night were falling five men mysteriously sought the place of rendezvous. One of them in an old blue shirt, slouch hat and other dilapidated garb, and with his hands and face smirched with dirt, it would have been difficult to recognize as the master-mind which conceived this singular campaign. After leaving the Continental Hotel by the back entrance they made another halt at a saloon on Sixth street (the headquarters of the conspirators), and after Manifestly thrown entirely off his guard by the un- Fourth and Vine streets, before they entered Circle

"Here is where the fun began. After seatin themselves in different sections of the room, and being assured that their companions were waiting n the yard, the party anxiously awaited the begin ning of the performance. But when Mr. Jonathan Roberts, in his blandish style, remarked that he had been informed that there were persons present who had come for the purpose of breaking up the meeting and making a raid, there were such looks of isgust and dismay visible on the faces of would-be exposers' that it is impossible to do it justice Now, continued Mr. Roberts, 'I desire to warn these persons not to interfere with us here; this is a private house and we are conducting religiou services (a slight mistake again); those who want their money refunded (no money had been paid) can have it by applying at the door.' (A hackneyed imagination that reporter had.) And then a sor rowful detective, with prospective fees, vanished into the air, and a disgusted journalist lamenting 's sensation spoiled,' and a disappointed lawyer (Jas H. Heverin) bemoaning the ill-luck that lost him the chance of 'distinction' in another Spiritualistic case, and a couple of other equally outwitted and equally miserable amateur detectives, slowly descended the stairs, some of them in their sorrow even forgetting their fifty cents. And then the signal was given, and the outside guard withdrew in good order, and the entire party of eight, who were catch the Spiritualists, found that the Spiritual ists had really caught them. It is rumered that further journalistic enterprise in this direction is to be given up in disgust. Cause-no adequate

KANSAS CITY, Mo., Aug. 28, 1879.

Editor of Mind and Matter: Enclosed please find postal order for eight dolars, which I send you to-day—the same for a club of five new subscribers, yearly, and also find list of

the club. I received twenty-six copies of your valuable exponent of Truth, MIND AND MATTER, of date 16th nst., for gratuitous circulation, and have distri-buted them among the friends of the cause. They invariably express themselves as being well pleased with the good items of interest that constitute its ntents and which afford food for the soul. It shows up the truth of Spiritualism in a fearless manner, and displays the beauties of our philosophy, while you strike at the very citadel of our

Friends of the cause, thank you for the editorial comments expressed in the article concerning the prosecutions of Mrs. Jamieson and myself, under the heading, "Attempts to Suppress Spiritualism

Several numbers were also received by men of talent here, and the influence that article produced in shaping public opinion towards Liberalism and Spiritualism, wherever it was read, was very great. It has done its work most nobly. "Long may it wave," is the shout in this vicinity.

Since writing you, Mrs. M. Jamieson, the best test medium in the West, has been honorably acquitted by, Judge Finney, a liberal and fearless man, who decided that Mrs. J. was not a fortuneteller, but a test medium, and therefore was not amenable to the city ordinance. This decision was received with satisfaction by the entire liberal public, and it has been as a fire-braud thrown into the ranks of the opponents, and has been the means of scattering the forces of the dark host and of infusing new life into our cause. All bonor to the judge. A great victory has been achieved for the cause of Spiritualism throughout the world.

The able defence of Mrs. J.'s counsel, Col. Wofford, upon the constitutional ground of a religious belief, was most able and unanswerable. eloquence has seldom ever been displayed by attorneys in a police court, and it was the prime cause of clearing away the dark clouds that overhung the horizon of our cause, and victory was the The case was well supported by the truthful tes-

timony of the witnesses for the defence. Mrs. Jamieson has resumed her business as a test

medium at her residence, 1435 Main street, in this Public opinion rules the bour. Such acts of adds 10, yea 100 fold to our cause, in new recruits to our ranks. The more persecutions heaped upon our sensitives the more we gain in numbers and

liespectfully,

strength.

G. G. W. VAN HORN, Magnetic Healer, 533 Main St. THE BLOCKADE OF IGNORANCE.

BY T. P. NORTON. For Mind-and Matter Upon the confines of the earth, That dark, mysterious shore Where mortals to their second birth By death are carried o'er; Where blind and selfish Ignorance

Had kept a strict blockade, Fearing progressive Truth, by chance, Might land and spoil its trade. Decay was marked upon its brow,

Its forts in ruins lay;
And all its vessels leaking now, The storm would sweep away. Theologies, by it divined, Were praying for a breeze; Their hulls were rotting, and the wind

But signals of its puny ire Still glared the Stygian waves; While faggot embers kept the fire For poor rebellious slaves. As ivy locks its manacles To mould'ring temple wail; So plied its withering tentacles To haste its speedy fall.

Was fanning other seas.

Evil. its first born, now had grown To taint life's fertile stream ; A golden calf usurped the throne, And Mammon reigned suprem Blessed Mercy's counterfeit was bought And sold again for gain; While Justice o'er the world had sought A champion in vain,

Earth groaned with selfish wickedness; Man robbed his fellow-man;
His very Gods were made to bless By his own selfish plan. War followed war with hellish rite And selfish strategy; Veil over veil obscured the light

But o'er the deepening darkness still The bow of promise shone, In token of His loving will And universal throne; While Love immortal vet would soar Over the dark abyss.

Of immortality.

And waited from the other shore To telegraph to this. The heavenly messengers who wrought

The writing on the wall, And hastened to attack the fort, Bespoke the tyrant's fall. Responsive matter felt the pain Of new magnetic birth: And Nature welcomed back again

A child the signal heard within, And held the breach they made: While Truth with Love and Joy rushed in, And raised the long blockade It's standard o'er the ramparts raised, Hell trembled at it's source, Graves opened, Science stood amazed,

Bewildered in its course Reason arose, since quaking Earth Had burst its prison wall, And staggered in amazement forth, To hold its carnival, Regardless of the scoff and taunt By impious keepers thrown;

Heaven-born-it was content to flaunt The splendors all its own. Death shed his pall, and walked the night In arm with sister Sleep; His skeleton was clothed in light,

A friend to those who weep: The paths of heaven, or hell below, Which cross and meet again, Upon it's chart, for man to know,

Lay open, wide, and plain. From spheres instinct with joy or pain, Glad tidings now are brought; Creative Wisdom shines again, Virtue and Truth are taught: From Ignorance the mind to save.

A teacher comes to-day; Angels have brought him from the grave, And rolled the stone away.

Hints to Investigators of the So-called Physical Spirit Phenomena. When you go to a circle for physical manifesta-

tions, have a syringe filled with vitriol, or anoline concealed about your person, with which to slyly inject the liquid in the face of a materialization, should one be so presumptuous as to appear at the cabinet opening. You should also have a small quantity of paris green, well moistened up, to smear the musical instruments that are used in dark circles. Provide yourself plentifully with torpedo matches, rotten eggs, and sharpened tacks, to secretly scatter on the floor of the cabinet. They are capital things for a materialization to step on as it treads around in the dark. An air pistol is an excellent weapon with which to shoot at a full form materialization. By all means never neglect to provide yourself with a dark lantern, sperm candles, or phosphorus, with which to suddenly strike a light in the dark seance. Provide and carry with you a plentiful supply of spring guns, fish-hooks, jack-knives, small steel traps, etc., to catch the spirit hands, no matter if you happen to hook or cut the mediums.

If the medium at all objects to having his or her mouth plastered or sewed up, hands hand-cuffed, arms and limbs tied with tarred rope, or the hands impaled to the wall or chair, or feet spiked to the floor, it is your solemn duty to insist upon having the medium placed in an air-tight iron box, with a dumb-bell, dynameter, admitting the air only occasionally by means of a pneumatological plug. It is useless to barrel up the medium and leave the bung-bole open.

In no case allow any party to hold the mediums' wrists or ankles, as such party is sure to be a confederate; or at least, it will be so charged by everybody else in the circle. Besides it is a very weak test at best, to grip with all your strength the wrist or other part of a medium, as it has been scientifically proved that mediums can even slough off the skin and perform the manifestations, and re-skin themselves after so committing the fraud. Do not think of such an absurd proposition as a test! Anyone can perform this trick of slipping off and on the skin.

Your modus operandi for a dark circle, (dark circles are always fraudilent, and are never to be attended), which are sometimes held previous to the form materializations, so called a to grab with all your strength and agility at every so called spirit hand that you feel near you; and if you hear a voice anywhere near the floor, kick or squirt to bacco juice in the direction of stick voice—you may -vou may persecution of our mediums by the authorities hit it or perchance a head or healine the medium's

naked person with a cotton cloth saturated with alcohol, for he may have concealed in his nostrils, under his nails, in his hair, or under his cuticle, a thimbleful of drapery, masks, etc., that will swell o an enormous extent By the way, mediums never should object to be-

ing stripped of their clothing and their naked person exposed to several strangers. They are probably all guilty of the whole list of lustful crimes; and are always sure to have confederates who personate the spirits of the opposite sex, and who enter cabinets by mans of trap doors, transoms,

By all means, in a light circle, seize every materialization that comes near you, as no consistent investigator will tolerate any form to appear and perform antics which is anyways like unto the form of the medium! Such patent frauds should be at once squelched. 'Bah! spirits have no bodies, arms and legs. A sure test would be to cut through such forms with a large knife, or sword; or, better still, impale such figures with a lance or pike. Always suspect a medium who at all demurs to any suggestion of yours. Go to every circle with your mind made up against the medium's genuineness; and when you get there insist upon "run-ning" the circle yourself. If any other person at the circle has any terms to propose, mark 'him as in collusion with the medium. In case the socalled spirits should accuse you of stupidity, or of being guilty of any crime that you supposed no one was cognizant of, "go for" that medium with all your force in every way possible to run him or her out of town; no matters of actual fact should be allowed to come before the public in that way. While the manifestations occur keep insinuating that you havelseen a great deal better at other medium's circles, etc. And finally, if by any little eccentricity, such as putting poison in the dark upon the instruments, seizing violently a form, you happen to injure or kill the medium, it is of very little consequence as the mediums are paid and while consequence, as the mediums are paid, and should

expect such things as a matter of course. The above hints have been submitted to the greatest authorities on "test conditions" and philosophical fraud hunters, not only of this country, but to a long string of high-sounding titled persons of France, England, Germany, Russia, Muldovia, etc., and pronounced to be unequalled, although somewhat "hazard"-ous.

It is fair to remark, however, that some of the seers and so-called speaking mediums consider them to be too strong. These latter persons gen-erally may be considered a little zealous, and their suggestions should have but little weight. The above hints had partially been made public and additions in the future will be made.

Z. T. GRIFFIN. 114 Lincoln street, Chicago, Ills.

Statuvolence, and the Powers of the Functions.

Those who believe in the existence of an animal magnetic fluid, hold that it pervades all nature, and where there is a superabundance in any p son, those so charged are able to communicate it to others, and thereby to produce the mesmeric or statuvolic condition. They claim this power upon the authority of Mesmer, and dogmatically assert that such a fluid has an existence in nature, but have always failed, most signally, to demonstrate its qualities or to produce a veritable sample of it. Everything that exists possesses certain qualities by which it can be recognized, and where these are wanting the inference is plain that it can have no existence, and, therefore, can have no power to

produce the effects ascribed to it. The powers of the statuvolist demonstrate that the influence claimed by "magnetic operators" has been assumed by them, for the facts prove that, unless the mind of the subject is diverted by some means to the so-called operator, he cannot influence or effect anything, and will not even be heard by the subject, if he does not wish to.

Statuvolists or subjects, who have been taught the true nature of their condition, and their powers while in it, cannot be made to do anything contrary to their will, and it is only with those who have been falsely taught and are ignorant of their powers of resistence, that "magnetic operators" can inislead or render idiotic at all. The idea of causing anyone to fall into the statu-

volic, mesmeric or somnambulistic condition, independent of their will or of any knowledge whatever, is as impossible as it is absurd, because the individual mind acted upon must act before any effect can follow, and to act correctly, some impression, however obtained, must have been received, (whether independent of consciousness or not), for all the functions of the brain can act independent of each other as well as combined. The individual mind must be capable of receiving impressions before it can act, and it must act before the impression can be recognized and submitsed to or not, consequently, the individual's mind, to do this, must have received some knowledge of what was desired (whether obtained by the reaching out of the functions or by direct information), or it could not act in accordance with the will, or the request made verbally or mentally.

One mind may act upon another, whose faculties are reaching out or attending to their surroundings, but not otherwise. It is absolutely necessary that the attention of the faculties should be drawn by some-means, before the desire can be made known. and the functions of the brain must act before any result can be made manifest.

The fact that the various functions of the brain ean reach out and receive impressions, independent of the subject's consciousness, is witnessed every day by some persons, and we seldom think strongly of a friend who does not almost upon the instant nter the house. During the late war, hundreds of instances of positive knowledge were obtained through the reaching out of the faculties, and scarcely a day passes now that we do not hear of feats in this respect that far outrun the telegraph. An experience of thirty-five years has proved to our perfect satisfaction that, instead of an influence exerted by "operators," the power to enter the statuvolic condition is wholly in the individual, for persons who have been properly taught can, at will, throw themselves, or any part of their body, into or out of the insensible condition at once. Still more extraordinary, they can create pain in any part of their body, by an act of their own will, and throw it off again at pleasure. Does this not prove that most of the ills that afflict us are self-created. The independent action of some functions in the faculties may produce that effect independent of our consciousness.

But to conclude. If persons, who understand the true nature of the statuvolic condition, can throw themselves, or any part of their body, into or out of the state at will, where the necessity for an operator or any other outside influence? This question has often been asked, but never

answered. Then why not embrace the truth, and adopt the only comprehensive, common sense, and certain way of effecting cures?
We have no interest in this, outside of the good

others may effect by carrying out the plan that our experience has proved to be the most certain, pleasng and lasting. WM. BAKER FAHNESTOCK, M. D.

Lancaster, Pa., August 19, 1879.

parson.
But should, you walve any or all of the above—The Roman Oatholics, who say the scriptures are precautions, and be content with only an examina—very obscure, nevertheless rarely explain it in any tion of the cabinet, the middlum person and cloth—of their sermons; while the Protestants who say ings when your examine the medium, she sure to of their serinous, while the frozentials, who say scrutinize his mouth ever eart and all the orifices that the scriptures are as clear as day, nevertheless of his body; soak him in a warm bath, rub his explain it always.—The Bishop of Bellay.

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The Turning of the Tide.

This is a free country, but the pressure of public opinion on men of science seems to be greater in America than in Europe. With the exception of Prof. Hare, who was promptly denounced as crazy by his brethren, men of science in America have mostly been and they are now afraid even to examine the subject of Spiritualism. Dr. Hammond and Dr. Beard may rush in to make professional capital by denouncing that of which they have only a surface knowledge, but Agassiz refused to look into it, and there is probably not a professor in the United States who would dare to let it be known that he was seriously investigating the forbidden thing. It is to the poor that this gospel is preached, and when the subject is broached in intellectual circles the question 'is virtually put:-"Have any of the Pharisees believed on him?"

In Europe it is otherwise. Public opinion weighs heavily in England, but there are a few in that land of respectability who dare call their souls their own. Prof. Crookes, who has lately been raised to a seat in the Council of the Royal Society; Wallace, admittedly the peer of Darwin; and Varley, at the head of the science of applied electricity in Great Britain, have not been afraid to acknowledge their belief in the reality of the phenomena, while the two latter are avowed Spiritualists.

It is to Germany, however, that we must look for really free thought. Material light comes from the East and intellectual illumination from the brain of Christendom. After grappling with the gigantic problem of the origin of the Christian Church, and disposing by dint of sheer historical criticism, of the pretensions of theology, the German professors are not the men to be scared by public opinion from looking at Spiritualism, turning it inside out and speaking their minds about it. This they have done, and the fact that they have done it can no longer be ignored by the men of science of

Accordingly, we find that while the fact is deplored, it is freely admitted in late numbers of the North American Review and the Popular Science Monthly. The editor of the latter says in the September number:

"In England Spiritualism has during recent years engaged the earnest attention of prominent scien-tific circles, has gained many converts of high scientific reputation and drawn forth the most important contributions to the literature of the subject which exist. The case in Germany is very similar. The principal centres of interest in the subject have been the universities, and, above all, the University of Leipsic, and the principal participants in the investigations have been eminent professors. The excitement recently has centred in the seances of Mr. Slade, who passed several months in Liepsic and Berlin after his ejection from England two or three years ago. The result of these seances has been the conversion to Spiritualism of several well-known Leipsic professors. Prof. J. H. Fichte, now in his eighty-third year, has also recently confessed his faith, pronouncing the Slade ualism in Germany. But, most surprising of all, perhaps, has been the publication in the last number of the Zeitschrift fur Philosophie of an article by Prof. Ulrici, of Halle, in which he declares his persuasion of the truth of the spiritualistic theory."

This paper of the venerable Ulrici, who has been professor at Halle since 1834, and whose name carries weight in all philosophical questions, is about, we understand, to be translated. In the meantime, it has been replied to by Prof. Wundt. the principal lecturer on philosophy in the University of Leipsic, and the September number of the Popular Science Monthly, which denies admission to articles on the other side, contains a reply to it. And what does the reply amount to?

First, however, note his serious admission that "the reality of the phenomena is no longer to be doubted."

Second, that they are important. "Although we cannot determine how Mr. Slade performs his experiments, I agree with you that we may not, in this case, pass the field by as one foreign to us."

When it comes to offering a rational explanation, all that Professor Wundt has to suggest is that the phenomena taking place in the presence of Slade are well managed feats of jugglery! Reader, thou who hast given years of patient investigation, and hundreds, perhaps thousands of dollars to ascertain for thyself the facts of Spiritualism and their origin, the oracle has spoken. It is all sleight of hand! True, the Herr Professor does not know what he is talking about. He has however had one, or it may be two sittings with Slade and he is puzzled; but he contrives to fall back on the old woman's maxim that "what is impossible can't be, and never, never comes to pass." Hear him. "The laws of Nature, according to the prospect you open, are approaching a point where they shall be done away with." This is a mistake, as every Spiritualist knows, and it shows that the Professor has not grasped the subject. The phenomena are a'l in accord with the laws of Nature, not in oppo-

After this luminous solution, this short and easy method with the Spiritualists, Prof. Wundt takes up the "real conclusion" of Ulrici. "The Spiritualistic phenomena, silly as they may be in detail, pass with you, by reason of the certainty which they give of another world as a new source of moral and religious conviction." In reply to this logical deduction what does the Professor say?

sition to them.

He objects, that according to Spiritualism: 1. "Physically, the souls of our dead fall into the bondage of certain living men, the so called mediums." Not so.

2.—"Intellectually, the souls fall into a condition which, so far as we can couclude, from the character of their writing upon slates, can only be described as lamentable. . . They are absolutely without sense." Not so.

9 "The moral condition of the souls seems to be relatively the most favorable. . . They show] a politeness which, in a ghost, is certainly deserving of acknowledgment. * * 1 Pardon me if I seem to joke."

We pardon him, and we shall not condescend, in addressing Spiritualists, to answer what, if it came from any less authority than a professor of philosophy, might truthfully be characterized as bosh.

What is really worthy of note, is that the editor of the Popular Science Monthly should think it worth his while to translate and republish such feeble arguments as these. The article from which we quote, so far from disposing of Spiritualism, is really calculated to do good to the cause, because it will reach a class of readers to whom the literature of Spiritualism, extensive as it is, is as unknown as are the contents of the Vedas, while the admisions it contains are fatal to the theory that the subject is unworthy the attention of men of in-

The tide of opinion, in fact, has turned, and it is altogether likely that men of science in England and America will follow the lead of that in Germany, as they have in theology and other branches of knowledge. Take courage then, dear brother, in the faith of spirit return, for light is breaking on the world. "Night's candles are burnt out, and jocund Day stands tiptoe on the misty mountain top."

An "Expert" on Spiritualism.

When the Emperor Constantine embraced Chrisianity the tone of the pagan philosophers towards the new religion underwent a change for the better, and to him who can read the signs of the times it is clear that a similar revolution is impending in our day. The recent conversion of the editors of the Zeitschrift fur Philosophie, which stands at the head of the philosophical journals, not only of Germany, but of the world, to a belief in Spiritualism, has already induced the scientific press, in treating of that subject, to mend its manners. The learned continue to deplore the spread in high quarters of the pernicious doctrine, but they no onger touch their foreheads and shake their heads when a believer's name is mentioned. Even the newspapers have become more civil. The modern editor feels, for instance, that when this subject comes up it will no longer do to act on the brufal advice: "Hit him again—he's got no friends!"

A curious instance of the change we refer to may be found in an article entitled, "The Psychology of Spiritism," in the July number of the North American Review. The style of the writer is obscure and he seems to lack the ability to express his meaning good English, but the drift of his essay is clear enough. It is that Spiritualism is a subject so difficult that it can only be understood by the few specialists who have devoted themselves to the study of nervous disorders. Not even men of science are qualified to pronounce an opinion on the

"What, never?" Well, hardly ever. There are a few exceptions, and Dr. George M. Beard is one of them. "Not out of the mouths of two or three witnesses, nor of wo or three millions, unless they are experts, can any great fact in science be established." Unfortuately, the writer does not inform us how we are to tell an expert when we see him. Of course, he himself is one of the elect. To suppose otherwise would be as absurd as to suspect the Professor of Dogmatic Theology at Princeton, for example, of being a reprobate; but how about the other professors: "To read a list of the members of the French Academy, of the Royal Society and of all the earned organizations of Europe and America that have been bitten, maimed and prostrated by Spirtualism, would be like a roll-call after a series of battles." Just so. But then, you see, they are not

experts. As for the astounding phenomena to which so

many casualties are due, this is what he says: "During the past two years, have we not seen oungling and incompetent trickster, who has to the rudiments of slight of hand, to whom even the art of adroit deception, in any way, is yet to be taught—whose seances are as transparent as they are degrading—have we not seen Slade, in his campaign across Europe, making a breach in every citadel of learning that he has attacked and lining his pathway with wounded men of science?"

Well, we have; but then, dear reader, these men were not experts. Your expert is a scarce fowl—a kind of a black swan. Non cuivis contingit adire Corintho. It is never given to a mere man of sciscientist-to be an expert.

"What, never?"

Well, hardly eyer. The saddest thing of all, hough, is that when you catch an expert he will not tell you anything. Slade's seances may be transparent. Dr. Beard probably means that the way he does his tricks is transparent; but, all the same, our expert does not explain them. He reminds us of a student at Harvard, who was asked the other day the cause of the aurora borealis. "I did know, but I have forgotten," was the an

"What a pity!" exclaimed the Professor. "The only man in the world who ever knew, and he has forgotten!" Dr. Beard is the only man in the world who knows bow Slade's tricks are done, and

To say that the seances in question are transparent, is to say nothing, or rather it is to insult the intelligence of every man who has had a sitting with Dr. Slade. If the tricks are transparent, why not tell the world how they are performed? Signor Blitz's tricks are transparent, for we can at least fancy how they are done; but it is well known that experts in sleight-of-hand pronounce the phenomena which take place in the presence of Dr. Slade to be

nexplicable by them. "Here again, however, Dr. Beard may say: "They are not experts in neurology." Suppose they are not. What is neurology? The science of nerves. But what does an expert in the science of nerves know, more than another, about the process by which, in broad daylight, writing comes on the inside of a double slate with nobody touching it? As the boys say, "That's tellings."

Itzis a profoundly esoteric science, this of neurology, and it would never do to initiate the crowd. The experts in it are Sir Oracles, and when they open their mouths, you have to guess at their

"A new science, like that branch of the nervous system that relates to the trance, the involuntary ife and that complex product of the brain that we call human testimony, does not reach the conscious ness as science, but rather is degraded into some aid or apparage to the delusion that it finds there as in the telephone the waves of electricity are transformed into waves of air and reach the brain

This is as luminous, if we may be pardoned the expression, as mud. That a branch of the nervous system could be a science is a thing that we never should have suspected if we had not been told so by an expert. We have read the foregoing sentence over carefully several times, but we confess that, for the life of us, we cannot make head or tail of it.

Reader, can you? A like haziness, it must be admitted, runs through the whole of Dr. Beard's article, which, like Dr. Wundt's reply to Professor Ulrici, is chiefly valuable for the admissions it contains. Thus, for example: The writer pronounces the materializations which took place a few years ago at the home of the Eddys in Vermont, to be the best attested miracles of all human history; and he affirms that "for logical, well-trained, truth-loving minds, the only security against Spiritualism is in niding or running away." Truly the world moves. It seems but the other day we were told that Spiritualists were all either fools or knaves, while now t is admitted that, "if Sir Isaac Newton were alive, he would not unlikely be a convert to Spiritism" Who, then, is secure? Alas! none but ex-

perts. And then they are so few! Again: "The amount of human testimony in favor of Spiritualistic claims is a million-fold greater than that in favor of the theory of gravity?" What wild talk this is! One may be a decided Spiritualist, and yet not be ready to place the infant and mysterious science on the same solid basis as the tural phenomena, in Germany, were thoroughly

than the facts will warrant, and that, apparently, for the sake of magnifying his own calling as a his mediumship, that those phenomena were the specialist in diseases of the nerves. We could for result of the action of disembodied human spirits give him, however, for his braggadocio about experts, if he would only throw a little light on a subject so confessedly difficult as Spiritualism; but he does not. His article is a rambling, pretentious and ungrammatical tissue of assertions in which the only thing that is clear is that on the subject of which he treats he thinks very highly of the penetration of George M. Beard and very meanly of the opinion of other people. Still he is hardly the man to overthrow Bacon's well consid ered aphorism: "Expert men can execute and judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs come best from those that are learned.'

A Specimen Opponent of Spiritualism.

The Evening Bulletin of this city has from time to time attempted to give its readers some information on the subject of Modern Spiritualism. In this respect it has shown an appreciation of that great and most important movement which its "time-serving" anti-spiritualistic contemporaries are too stupid to emulate. In the issue of August 29th, the Bulletin contained an editorial article entitled "Spiritualism and its Triumphs," which we are happy to lay before our readers, as affording the most conclusive evidence of the inevitable victory over the hoary delusions and prejudices of the past, which awaits Spiritualism at no distant day. When its enemies can afford to make no statement in regard to it which approximates to truth, it is very certain that the hour of its ultimate and complete victory over error and misrepresentation is very near. But here is the article to which we al-

SPIRITUALISM AND ITS TRIUMPH. The cause of Spiritualism, after making a good deal of headway in England, where two or three scientific men of some prominence gave to it their adherence, has begun to make some gains in Ger many, where Slade, the famous medium, has suc ceeded in persuading a number of learned profes-sors and others that the phenomena exhibited by him have a supernatural origin. It is not a little odd that while Spiritualism wins such victories in Europe, it should continue to fail almost completely to make an impression in this, the country in which it originated, upon any but the comparatively ignorant classes. Here and there it has found among educated and apparently well-balanced Americans, a believer; but, as a rule, the Spir itual sts of this country are either persons who are intellectually incapable of forming a valuable opinion upon any subject, or else they are educated men who have all the mental faculties in full development excepting the fac ulty of common sense. It is, of course, possible that the superstition has not triumphed here because we have not been supplied with such evidence as Spiritualism has offered in Europe. The feats that are performed by Home and by Slade are far more wonderful than any that are attempted by the principal mediums of this country; and although the former persons have really done nothing

that may be regarded as positively beyond reach of

the skill of a dexterous conjurer, they have made a

strong impression because tolerably keen scruting

has failed to detect the nature of their methods and

the sources of their power. It has, on the contrary, been our good fortune to have discovered in what manner some of the American mediums perform their most remarkable tricks, and in one or two cases the proofs of fraud have been so complete as to carry conviction to the minds even of ardent believers in Spiritualism. Poor old Robert Dale Owen, after sitting for months in front of Katie King, whom he confidently regarded as a visitor from another world, was compelled at last to admit that he had been the since that time resolute investigation has brought to light the machinery and paraphernalia by means of which certain of the mediums played upon the credulity of weak and foolish believers. These exposures have had a very healthy effect in bringing Spiritualism into contempt, and it is noteworthy that for a year or two past the business of mater alizing spirits, which for a while brought rich profits to the mediums, has not been followed to any great extent or with a large amount of enthusiasm. It is possible, indeed, that the superstition would have passed almost completely away from public attention during that period, had it not se cured, as a convert, the Superintendent of Public Education in New York, who proceeded at once to add to the contempt in which Spiritualism is generally held, by offering as the utterances of the spirits of certain of the great departed, a mass of nonsense of the the most absurd description

The American people will begin to consider seri ously the claims of Spiritualism when it responds successfully to some of the tests which will demon strate beyond the shadow of a doubt that it is what it asserts itself to be. There is room for suspicion of jugglery when Mr. Home appears to float in the air, or when Mr. Slade writes upon a slate a name contained within a folded paper; but there could be little if a medium should correctly dictate utter ances in three or four ancient or modern language with which he is wholly unfamiliar. The mediums have been challenged over and over again to tell the numbers of notes that are locked up in bank vaults, but they have never responded to the challenge, although a successful response would have enriched them and helped to promote their cause. There are many parts of the world with which we have no telegraphic communication would seem to be an easy thing for a disem bodied spirit to inform us of the occurrence, upon a certain day, of some important event in such a country. If mail advices confirmed the s'o y, Spiritualism would count its converts by thousands but this feat has never been performed; it has not even been attempted. The discovery of the lost Charley Ross has often been suggested as a service that the spirits might perform for the solace of the child's parents and for the cause of the mediums; but there has been no answer to the appeals in this behalf. Myriads of pretended utterances have come to us from the spirits of persons who were eminent upon earth; but without a single exception they have told us nothing that we did not already know, and, as a rule, they have been formulated in language which defied the rules of grammar and trampled upon the laws of rhetoric. In all these years not one truth of importance to the human race respecting science, religion, or any other thing has come to mankind through a spiritual medium We have been for half a century or more, if Spiritualism is true, in constant and easy communica tion, not only with all the wisdom that once be longed to this world, but with beings that inhabit space and eternity, and yet the sum of human knowledge has not been enriched with the solution of a single mystery or with a ray of light upon an obscure process of nature. The whole sum of Spiritualist revelations is not worth to men so much as the first ten lines, contained within the covers of a school arithmetic. It cannot be proved that the race is in any degree better because Spiritism has existed, and it would be easy to demonstrate that it is in some respects worse off than it would have been but for this superstion. How the German professors who have embraced its theories to get over such difficulties as these would be very interesting to know. For the mass of men they remain insurmountable and are likely

As a matter of curiosity we will try to enumerate the misstatements which that editorial embraces. It says: "The cause of Spiritualism has begun to make some gains in Germany, where Slade, the famous medium, has succeeded in persuading a number of learned professors and others that the phenomena exhibited by him have a supernatural origin." This sentence includes no less than three misrepresentations. 1st. No professor or other person in Germany (or elsewhere) has been persuaded by Slade to believe anything. 2d. Slade exhibited no phenomena in Germany; and, 3d. No professor in Germany or elsewhere believes "the phenomena" to have a supernatural origin. So far as the facts of the case go, it is certain that many of the most practical and experienced observers of naruths of astronomy. Dr. Beard goes even farther | convinced, not by Dr. Slade, but by the natural'

phenomena occurring in his presence, or through

and that they could be nothing else.

The Bulletin says: "It is not a little odd that while Spiritualism wins such victories in Europe, it should continue to fail almost completely to make an impression in this, the country in which it originated, upon any but the comparatively ignorant classes." This every person who is at all informed concerning Spiritualistic matters, in this country, knows to be most untrue. It is only the most intelligent, independent, fearless, thoughtful and discriminating classes of people who make up the millions of Spiritualists to be found in this country. The intellectual dolts; the time serving self-worshippers; the cowardly cringers at the feet of Mammon; the mentally indolent and morally indifferent; and the blind and craven dependents on fashion and custom will be found to constitute the readers of the Bulletin for whose delectation the editor of that journal finds it a paying business' to string together such positive falsehoods as those we are noticing.

Would any person but a fool and knave have written such a falsehood as the following. He

"As a rule, the Spiritualists of this coun'ry are either persons who are intellectually incapable of forming a valuable opinion upon any subject, or else they are educated men who have all the mental faculties in full development excepting the faculty

We would like to ask this sapient editor how much common sense he displayed when he wrote that contradictory nonsense? Who ever heard of a man or woman, except this "truthful James" of the Bulletin, who, having "the mental faculties fully developed," was not the embodiment of common sense?

Again, this Oracle of Spiritualistic information

"It is, of course, possible that the superstition has not triumphed here because we have not been supplied with such evidence as Spiritualism has offered in Europe.

We assure the Bulletin man that Spiritualism is not "the superstition" he would have his ignorant readers believe it is. Spiritualism is the destroyer of all superstition. That is its great mission. The superstitious reverence which is paid to man-made Bibles, man-made priests and man-made Godhouses, is doomed to be dispelled by the light of the phenomenal natural facts with which departed human spirits are flooding the earth to-day.

The Bulletin man says:

"The feats performed b Home and Slade are far more wonderful than any that are attempted by the principle mediums of this country.

We are at a loss whether to attribute the unruthfulness of that assertion to ignorance or willful falsehood. If this narrow-minded editor knows anything about the subject, which he would have his readers to believe, he knows that neither Home nor Slade, nor any other spiritual medium, in Europe or this country, has it in his or her power, by any means whatever, to successfully simulate spirit phenomena. They have never been and never will be successfully imitated by mortal agency, The man or woman or child has never been been found who could explain the manner by which even the most insignificant spirit manifestation is produced. But so far from Home and Slade being extraordinary mediums for the production of spirit manifestations, there are hundreds of mediums in America to-day that are in no respect behind Home or Slade whom the most unquestionable spirit phenomena occur. Besides, Home and Slade are both American mediums, and both have served the spirit world in almost all parts of this country in the production of the same phenomena that this editor assigns for the growth, or, as he admits, "The Triumphs of Spiritualism in England and Germany." He must feel desperately pushed when he resorts to such unfounded assumptions to make out his case. It would be well for his leaden conscience, if he was fool enough to believe he was writing the truth.

"It has been our good fortune to have discovered in what manner some of the American mediums perform their most remarkable tricks," (How much hat sounds like the support which the Religio-Philosophical Journal gives to mediums and Spiritualism.) "and in one or two cases the proofs of fraud have been so complete as to carry conviction to the minds even of ardent believers in Spiritual

To which we say: name the mediums and give the facts on which you base that assertion, if you dare. That assertion has been a staple commodity with Col. Bundy, but he has never dared to offer such proof of its truth as would serve to warrant the condemnation of a worthless cur, much less to discredit a human being. The Bulletin man wants to help Col. Bundy and Prof. Buchanan and the Alliance Convention to purify Spiritualism. Their way to do that is to make, it appear as odious as possible in the eyes of prejudiced persons. Spiritualism will not tolerate that treatment, whether it comes from open and avowed enemies, or from professed friends. Spiritualism is not impurity and needs no purifying; it is not folly, and needs no mortal tutelage; it is not irreligious, and needs no Christianizing, especially no such Christianizing as these modern Pharisees would give it. The Bulletin man says:

"Poor old Robert Dale Owen, after sitting for nonths in front of Katie King, whom he confi lently regarded as a visitor from another world, was compelled at last to admit that he had been the victim of a wicked imposition."

This editorial emulator of Col. Bundy did not

know how near he was coming to the truth, or he never would have published that. Yes, truly, Robert Dale Owen was "compelled to admit he had been the victim of a wicked imposition;" but who compelled him to make that admission, and who were the wicked imposters of whom he was the victim? Not Mr. and Mrs. Holmes, through whom the spirit form of "Katie King" manifested her spirituality in the most conclusive mannernot once, but hundreds of time. Those impostors were the employees of William O. Leslie, alleged by him to be prominent and wealthy members of the Young Men's Christian Society; William O. Leslie, who bribed the poor, dishonest, untruthful woman, Eliza White, to assist him in descrediting Mr. and Mrs. Holmes and destroying Spiritualism; Eliza White, who sold herself to Leslie and his employers, to falsely pretend that she had personated "Katie King" and other spirit forms at the Holmes' seances, and to aid him in compelling Mr. Owen to admit that he had been the victim of a wicked delusion: Dr. Henry T. Child, the trusted friend and host of Mr. Owen, who, having associ ated himself with Eliza White in the perpetration the photograph fraud, and being otherwise compro nised by his associations with her, was compelled by Leslie at d herself to join them in compelling Mr. O ven, by the most faise and fraudulent neans, to doubt the evidence of his critically rained senses, and to ruin his reputation as an author and a man of common sense; yea, compelled him to become the inmate of an insane asylum and the victim of a premature death; and William W. Harding, the devout, Bible-publishing, Christian editor of the Philadelphia Inquirer, who descended

to the commission of the meanest and most dishonest acts to render the damnable plot successful. These were the deceivers and ruiners of Robert Dale Owen, as we will ere long prove beyond all

That poor excuse for editorial lying concerning mediums and Spiritualism will not serve these modern Annaniases much longer. But we especially invite all professional Spiritualists, who imagine there is so much irreligion and impurity in Spiritualism that it needs their immaculate goodness to make it tolerable, to read and weigh the following logical estimate of the value of the so-called "exposures" of mediums to the enemies of Spiritnalism. The Bulletin man save .

"These exposures have had a very healthful effect in bringing Spiritualism into contempt, and it is noteworthy that for a year or two past the business of materializing spirits has not been followed to any great extent or with a large amount of enthu-

Col. Bundy and his Spiritualistic (?) admirers and followers have been telling us for the past two years what immense advantages had accrued to Spiritualism from the "exposures" alluded to. The Bulletin man very rationally concludes that this exposing business that has been so lauded and encouraged by Col. Bundy and his class of Spiritualists, has had the "very healthful effect of bringing Spiritualism into contempt." That is the only effect such scoundrelly dishonesty and hypocrisy could have. There has not been a so-called exposure of Spiritual medium any where that has not been the result of an amount of lying, fraud and deception on the part of the so-called "exposers" such as no medium could equal, much less surpass. It has come to be a question whether the diabolical spirits out of the body or those in the body have the most to do with this demoniac folly. It must be stamped out of existence or Spiritualism can be nothing but a thing for contempt.

The Bulletin makes the most of Prof. Kiddle's undue trust in deceiving spirits. It is well for these contemners of truth to make the most of their temporary advantage, for it will not serve them long. That distinguished scholar will soon be a thorn in the side of the foes of Spiritualism, that will cause them a hurt they little dream of. Like all of us Prof. Kiddle has had to learn and has had to pay for learning.

The Bulletin man says:

"Myriads of pretended utterance have come to us from the spirits of persons who were eminent upon earth; but without a single exception they have told us nothing that we did not already know. and, as a rule, they have been formulated in lan-guage which defied the rules of grammar and trampled on the laws of rhetoric.

Even this poor, ignorant, prejudiced editor has been forced to acknowledge that spirits have given "myriads of pretended utterances," and only takes exception to the bad grammar and imperfect rhetoric they use in giving their "pretended utterances." He did not dare to allege that those "pretended utterances"not those pretended spirits-were the deceptive work of entranced and unconscious mediums. Nothing better illustrates the absoluteness of the truths of Spiritualism than the fact that its bitterest enemies cannot speak of it without a verbal acknowledgement that Spiritualism is the work of spirits and not the work of the poor misrepresented and hated mediums through whom the spirit world have operated to start the great spiritual movement. The Bulletin man displays nothing but his consummate ignorance, or untruthfulness, when he ded utterances." By the by, what is a "pretended utterance" by a spirit or a mortal? Will this prod-

igy of grammar and rhetoric tell us?

enclosed one; they have told us that the change called death works no change in the human spirit, but that its individuality is continued without a break in its consciousness; they have told us that there is no vicarious offering that will relieve the human soul from its sins of omission and commission in Gethsemane Baptist Church. the after or spirit life; they have told us that no one can rise and progress in spirituality through the efforts or merits of another, but that each one makes his own happiness or misery in the eternal life; they have told us that the theologies, governments. laws, and educational systems of earth are in many most important respects at variance with the true interests of the race, and not in harmony with the natural laws which relate to man as an immortal being; they have told us that the spirit world is weighed down and clogged in its mighty efforts to liberate and elevate earth's inhabitants. by the pride, ignorance, bigotry, and love of power. wealth and luxury which now prevails so largely in mundane human affairs; they have told us how we may overcome the evils that render man's mor-

Let us see whether they have told us anything

not before known. They have told us that there

is no death for the human spirit, and no grave ever

has been known of the spirit or after life. .. That men possessing the cast of mind which seems to be the natural endowment of this poor. narrow-minded editor should be unable to appreciate the value of the imformation referred to is even more their misfortune than their fault. They are truly entitled to the commiseration and pity of those whose good fortune it has been to know how to profit by the teachings of the spirit world.

tal life a continuous scene of discord, selfishness

and unrest; in a word, they have told us all that

Editorial Briefs.

MRS. M. M. PRATT, lecturer and spirit artist, will lecture at Groton and Georgetown, N. Y., on the 20th and 21st of September.

ME. JACOB R. BROWN, of Joplin, Mo., is anthorzed to solicit subscriptions for MIND AND MATTER | mented than otherwise by the feeble attempt of and forward the same to this office. He will also those having charge of the reports of its proceedkeep a supply of papers at retail.

J. WILLIAM VAN NAMEE, M. D., has postponed his proposed Western trip for the present, and can now be found at his new residence, 129 East Sixteenth street, New York City, by all desiring his sarvices.

FRANK OTTERSON, 47 Third street, South Minneapolis, Minn., will act as our agent for that city, and supply dealers with MIND AND MATTER, and s authorized to receive and forward subscriptions for the same to this office.

MRS. C. B. BLISS will visit New York city the coming week and will be the guest of Dr. and Mrs. Jehl, No. 2076 East Sixty-second street. When and where she will give her materializing seances will be announced in 'next week's paper.

DR. SLADE is now in Oregon, where he will re main a short time, and then start eastward. He will stop, probably, at all the principal towns on the route, and give the people an opportunity of clined to believe that his assurance is by no means a witnessing the various phases of his wonderful mediumship. Letters to him can be addressed to the R. P. Journal office.

WE have been sending our paper to a number of nediums, speakers and others, from whom we have heard nothing, and do not know whether they desire a continuance or not. Should we not beer from them we shall take it for granted that theydesire us to discontinue their paper.

On August 1st, John Gill, of Jefferson, Ohio, passed to spirit life. On the same day, at the same hour, Mr. Ripley, the test medium, was at the residence of Mrs. Shepard, Geneva, thirteen miles from Jefferson, and then and there said, "John Gill stands by my side, and my guides say that he passed aways little while ago." This occurred just fifteen minutes after his spirit had been set free.

THE North Wisconsin Spiritual Conference will convene in Omro. Wisconsin, September 26, 27 and 28, 1879. Dr. James M. Peebles is engaged for the occasion. Other speakers will be in attendance. All Liberalists are invited to participate. Efforts are being made to secure, the attendance of a first-class test medium. Officers for ensuing year will be elected. William H. Lockwood, President. Dr. J. C. Philips, Secretary.

The Mirror of Progress. We are in receipt of No. 9 of this journal, which is issued every Saturday, by Eccles and West, Editors and Publishers. Kansas City, Mo. It is devoted to the dissemination of Philosophic Free Thought, and Scientific Knowledge, and give promise of being widely useful in the field of journalism to which it is devoted. We gladly place it upon our list of exchanges and. recommend it to all liberal and progressive people.

FREETHINKERS NATIONAL CONVENTION. -The United States State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, September 17, 18, 19, 20 and 21. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are perfected for about one-half railroad fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap hotel rates have been engaged, and many able speakers, representing the various schools of Liberalism, will be in attendance. H. L. Green, Secre-

THE meeting at Neshaminy Falls Grove last Sunday was very largely attended by earnest investigators, showing that the interest awakened at the late camp-meeting had not diminished. Mrs. R. Shephard and Mrs. Cora L. V. Richmond addressed the meetings, which were held at 10:30 A. M. and 3:30 P. M. To Col. S. P. Kase, of Philadelphia, is due all the honor of projecting this meeting, he running all the risks financially. He proposes to hold one more meeting, the third Sunday in September, and gave notice that Dr. T. B. Taylor would be one of the speakers on that occasion. It will pay every one to attend, whether Spiritualist

G. G. W. VAN HORN, magnetic healer, and Mrs. Jamieson, test medium, of Kansas City, Mo., who have so recently triumphed over their persecutors in the courts of that city, will visit the Liberal and Spiritualist Camp-meeting at Bismark Grove, Kansas. Give them a warm reception, friends, for they deserve it for their bravery, in defending their mediumship against the deliberate attempt, by the enemies of Spiritualism, to drag down the blessed gift of spiritual mediumship to a level with the charlitanry of fortune telling. But for the fact that in Judge Finney, the State of Missouri was honored by a judicial officer of good sense and fearless courage, Mr. Van Horn and Mrs. Jamieson would not be permitted to exercise their mediumi stic endowments in the city where they reside.

BROOKLYN SPIRSTUAL CONFERENCE. - The says spirits have communicated nothing but what | Brooklyn (N. Y.) Spiritual Conference meets at evening, at 7½ o'clock.—S. B. Nichols, chairman; Executive Committee—Judge P. P. Good, chairman; F. Haslem and Mrs. J. L. Martin; Treasurer, Captain J. L. Martin.

Saturday evening, September 6th: Spirit Communion, an address by Henry Kiddle, Esq., Superintendent New York City Public Schools.

September 13th: "The Inward Voice," an address by Dr. W. H. Atkinson, New York. September 20th: "A Step Forward; Can We Take It?" an address by D. M. Cole, late deacon of

September 27th: Short three-minute speeches by members of Conference—Experiences.

The regular address each evening occupies thirty minutes, followed by ten minute addresses by members of Conference.

WE invite the special attention of our readers to the following articles in this number. "Experiences with the Spirit enemies of Spiritualism, by ourself: Mr. Van Horn's Letter; the grand and most admirable poem, "The Blockade of Ignorance," by T. P. Norton; satyrical "Hints to Investigators," by Z. T. Griffin; "Statuvolence, and the Powers of the Functions," by Dr. W. B. Fahnestock; the poem "Ad Beatricum in Coelis," a gem; "Views Afoot," by Jay Chaapel; "The Centralization of Ideas," by Charles Thompson; "The Children's Column;" "Dr. Buchanan's Letter;" "Mrs. Pratt's Letter;" "The Spirit Communications through Mr. James;" and in a word to the whole paper. We are anxiously waiting for an opportunity to give special attention to the subject of Statuvolance, of which Dr. Fahnestock is the discoverer and teacher. The subject is one that involves some of the most important truths concerning the actual relations of the mind or spirit of man to the body in which it is encased. Too long have those truths been ignored. The time has come when they must be made known and observed generally.

WE are indebted to the courtesy of Prof. J. Rodes Buchanan for a special report of a part of the proceedings of the Alliance Convention of Spiritualists and Liberals. We feel rather compliings that they sought to ignore MIND AND MATTER by their inviduous favors toother spiritual journals. It is by such acts of littleness that the influence of MIND AND MATTER is most clearly indicated. "There is something so very peculiar" about Christian Spiritualism. It is Christianity with intolerance, instead of charity, and Spiritualism without liberality. It is no improvement on Christian

churchianity. In this connection, we desire to ask Prof. Buchanan what he means by the following sentence of his letter. He says:

"The many warm greetings and expressions of delight from the members of the Convention as-sured me that my old friends were with me in all the views I have presented, and that Spiritualism will not lose its pure and religious character.'

What we especially desire to know is, whether Prof. B. has no other assurance than that, that the pure and religious character of Spiritualism will not be lost? If he has not, we are strongly insubstantial one. We have some faint impression that his assurance would be much more substantial if it depended more upon the control of the wise and good in spirit life, and less upon earthly selfrighteousness. We had thought that Col. Bundy had run the "purifying" business, in Spiritualism. into the ground, and we are not a little amused to learn that the Alliance Convention have manifested such jealous rivalry to his purifying antics.

Spirit Communications:

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through the mediumship of Alfred James, Sept. 2, M. S., 32, and taken down by the editor of MIND AND MATTER.

"GOOD DAY, SIR:-There is no man, when he comes to examine into the evidences of Christianity, but what he is struck with the similarity of those evidences, in their most important features, with the phenomenal evidences of Modern Spirit ualism. Indeed, they constitute all that is good, true and valuable in the phenomena of the miracle working part of Christianity or Spirituality.

"This can be said, and safely so, that any person can teach a theoretical philosophy, but, if it is not based on facts, it is valueless, however high and ennobling the thoughts, for they may be true and they may not, unless backed by facts. I never was an ardent Christian, and in the latter part of my life I had advanced considerably on the road of progress. I believed in reformation, but did not care to express myself a radically as I felt.

"In the spirit-life there is an unfoldment of the laws and workings of matter which a spirit might impress on mortals, but could not inform them of everything that they have learned, for the reason that they would interfere with the resources and upon themselves and cause them to wait, like babes on their mother's knees, for food.

"I went out of the mortal life suddenly, leaving a wife, daughter and a son; and to them I would say they need not mourn for me, for I am near to them, day by day, in spirit. I have joy when they are happy, and all a father's sympathy with them

"To my sister, Reeves, I would say, that I know that she will see this and be thankful, and, I hope not doubtful that she hears, in this communica tion, the voice of her brother from the spirit-land. "To my friends I would say that I am very much interested in their reforms, and I hope they will keep the car of progress rolling on, so that we of the spirit-life can get nearer to them, for it is only by the unfoldment and spiritualization of mertals that we can hope to pass from the spirit to the mortal, and make ourselves visible to all. My time las expired here to-day. You will

> CLARKSON BARNABY, Mount Union, Ohio.

"'Twas sudden! quick! What a relief it is when the spirit becomes freed from a mortal body, injured in any way.

"Busily engaged in the affairs of the mortal-life, I had not that Spiritual preparation that I ought to have had; but I find myself all astray, and, like a traveller in a strange country, unable to comprehend the illimitable vastness of the spirit-life. I would say, as a word of warning to all narrow-minded sectarians, how little you know—how little you think-how your narrow-mindedness will encircle you with a wall of prejudice in the after-life, and how you will in time endure such agony that you will cry out for anything that may bring relief. Imagine yourselves here walled in with one eternal monotony of life, day after day, until your spirit will begin to cry out and implore for more liberty, and that it will be long before you get it, and Thummim established among us Jews; and I

mortal form.
"In what I have said here to-day I have confined myself to spirit affairs, because, when here, I had enough of the material, and am hungering for soul food. In the mighty realms of light and knowledge opened for me here, I see there is no limit to the satisfaction of the spirit.

"I have finished. Only one word more to my relatives and friends. Take this that I have given, you to-day as a warning to rid yourselves of all bigotry in 'religious ideas, because they will tor-

ment you in the after life.

M. STAUNTON. Selma, Ala.

"FRIEND :- I wish to speak to thee of my experiences in the workings of the spirit. Thee knows there are a few that understand it, and that under-

stand it rightly.
"In the mortal life, thee must know, that I was what, in my day, they called a visionist; but all those things that were then secrets to me are now open facts; and the mediums of to day have taken the place of the visionists of one hundred years

"The beauty of the spirit can only be understood correctly by the workings of the spirit in the hu-man body. All that we spirits can do must be done through human agency, that is, through mediums. We of the spirit find ourselves balked at every turn by the enemies of this light of all the past ages—namely, spiritual phenomena. How much good we migh do! How many suffering hearts we might relieve of the difficulties that surround them if we spirits were allowed to work in our own way! Oh! we would bring to them and all mankind the olive branch of peace and love, and do our best to remove the errors and bigotry

now afflicting the human race.
"The communication I am giving to thee is of a general character, because I have been too long in spirit to have much attraction to those related to me—who are so far distaut from me that the attraction has faded out; although I feel interested in their general prosperity, both material and spiritual, and also in the material and spiritual interests of all mankind.

RACHAEL HALL,

Providence, R. I. ["Wild Cat" said the spirit communicating died

in 1890, A. D.—ED.]

"GOOD DAY, SIR:—There are two questions that I here wish to speak upon. One is error, and the other suicide.

"What is error? Some will answer. 'Undeveloped good;" and so it is to a certain extent. But the real facts of the case are these: We all live by comparison, and if there was none of this principle called error, or evil, there could be no standard of comparison by which to judge of truth or good. Without being able to analyze human affairs, by comparing the principles I have spoken of, life would be a failure. Otherwise, you might have perfecti: n but with it a soul-corroding monotony.
All energy, all perseverance, and all efforts for improvement to humanity would run in the same groove. 'What, then,' says the humanitarian, must we sit still and see humanity suffer, and do nothing to alleviate it? By no means; but as long as liberty is allowed to every individual, certain men and women will always suffer, until their generation goes on no longer, and the child of the new era, moulded by correct pre-natal influ-ences, and taught correctly when it arrives at years of understanding, mentally, morally, and socially, shall take their place. Then there will be, in this

mortal life, the new age of happiness. "After the most thorough examination of spirits in the after-life, I find that all of this that you call help error and evil to die, let every care be taken error is born in those who are its victims, and needs but little cultivation to bring it out. So if you would

by parents in the production of their offspring.
"Next, upon the question of suicide. Suicide comes mostly from non-adjustment of the atoms or molecules of the brain; these not being able to work under too intense excitement. In fact, it is like a boiler carrying more steam than the iron is able to bear; it scatters destruction and death all around. So with the human machine. In a great many cases it has precisely the same point of de-

parture that error or evil has.
"These hereditary transmissions in the blood of

has very little chance to enter. Why? Because men holding political positions are such a positive and self-willed set; that few sensitives care to enter the political arena; and, therefore, until there is a change in the kind of officers chosen there wil be very little done in politics by spirits. HON. AMASA WALKER. Sign me,

North Brookfield, Mass. In asking you to place the title to my name I do not want you to think I set any value on it. There are several Amasa Walkers and I want to be recognized distinctly.

[The American Cyclopedia gives the following ketch of the life of Mr. Walker. The reader can udge as to whether the communication is charac-

"Amasa Walker, an American political econo mist, born in Woodstock, Conn., May 4th, 1799; died at North Brookfield, Mass., Oct. 29th, 1875. He was a merchant in Boston from 1825 to 1840 and was prominent as an abolitionist. In 1843 and 1849 he went to Europe as a delegate to the international peace conventions. In 1848 he was a representative in the legislature; in 1849 a State Sen ator; in 1851-2 Secretary of State; in 1853 a member of the State Constitutional Convention, and in 862-3 a member of Congress. From 1842 to 1849 e was professor of political economy at Oberlin College, and from 1861 to 1875 lecturer at Amherst College. He published 'Nature and Uses of Money and Mixed Currency,' (Boston, 1857,); 'Science of Wealth, a Manual of Political Economy, (1846; 7th ed. 1874); and With William B. Calhoun and Charles J. Flint,' 'Transactions of the Agricultural Societies of Massachusetts,' (7 vols., 1848-'54). Hi son, Francis Amasa, born July 2, 1840, studied law, served in the civil war, was made brevet brigadier general in 1865, became chief of the bureau of statistics at Washington in 1860, superintenden of the census of 1870, Indian commissioner in 1871. and in 1872 professor of political economy and his tory in the Sheffield scientific school of Yale Col-

"GREETING :-- I come after many years of separation-many changes and much suffering-out of which is arising the star of progress. How long— how earnestly and ardently have I longed to see even this day dawn on the mortal world. 'You have many conflicting theories. You have

those that know that there is an immortal life You have those that deny it, but buoyed on by the spirit manifestations you will be able to overcome your opposers, and by the united testimony of spirtual investigations, into the phenomena of the after life, you will soon be able to rout the terrors of old King Death.

"I was a medium, and also (I say this with re gret) a priest; although I never wilfully did any of another.

Your opposers, and the opposition generally, are of two classes or character. One class that believe too much and the other those that believe nothing These are the two conflicting influences between which you have to steer your barque. To those who believe nothing and who make this statement, 'Never was a mental phenomenon expressed without a physical form,' I would say to these students of matter that it is extremely doubtful whether they can, or ever will, receive spiritual information

or be able to test spiritual matter or essence. "If mankind were allowed to understand all the secrets of the universal ether they would be enabled to make a perfect conjunction of spiritual and the treatment and cure of disease, would respectmaterial things. In the mortal form the expression of yourself is now imprisoned within a circle of more refined matter working upon it, and so on hrough an infinite number of these circles, each and every one of which is a step higher towards eternal progress.

"When a man claims to be the most advanced of

his day he can only be so as far as he has investigated and found out the secrets of nature; but when he deals with metaphysical questions his reasoning and premises may be entirely incorrect. "In relation to the phenomena of Spiritualism, in my day, I talked with priests and ministering because you denied liberty of conscience and per- know that I have stood in the presence of materialsecuted those who did not agree with you in the | ized spirits when I was in the mortal form; but was not advanced enough to understand it, and I thought it was God and his angels. As this gave me such heavenly consolation—such solid proofs of

> ious to bring this knowledge here to mortals, for it will enable this truth of spirit power to annihilate all opposition. A few more words and I have fin-"This age is the age of sifting the false from the true. Men and women are just beginning to learn how to live properly. Before this they had progressed but little above the brutes; but the inventions of this age will purify their minds from error, and make mankind think.

immortality, I, as a spirit in the after life, am anx-

My name is, John Hyrcanus, Last High Priest of the Jews before the Destruc-JOHN HYRCANUS, tion of the Old Temple.

[Never having had any knowledge of such a historical personage, we asked the spirit if he left any record of his life. He answered. "Yes, three records. One that was never divulged. The main characteristics of it were these Spiritual phenomena, or treatises on trance, clairvoyance, extatic vision and materializations, which

were practiced by all people, no matter of what nation, in those days." [Here the control gave out and the medium, reatly convulsed, came out of the trance. We take the following sketch of Hyrcanus from John ston's Universal Cyclopedia.

"John Hyrcanus, son and successor of Simon Maccabeus, prince and high priest of the Jews? restorer of the independence of Judea and founde of the monarchy which continued in his family till the accession of Herod. When in 137 B. C., Antiochus VII had established himself on the throne of Syria, he determined to reduce Judea to its former condition of a tributary province of the Syrian monarchy. His general, Cendebeus, invaded the country with a great force, but he was defeated by Judas and John Hyrcanus, two sons of Simon Maccabeus. Shortly after, however, in 135 B. C. Simon, together with his two sons Judas and Mattathias, were assassinated by his son-in-law Ptolemy. Hyrcanus now assumed the title of prince and high priest, and led an army against Ptolemy, whom he shut up in the fortress of Dagon. Meanwhile Antiochus Sidetus invaded Judea with a large army, and Hyrcanus unable to meet him in the field, retreated to Jerusalem, where he was besieged and pressed hard by Antiochus. At last a treaty of peace was concluded in 133 B. C., according to which the fortifications of Jerusalem were to be demolished and an annual tribute paid to Syria. Four years afterwards he followed Antiochus with a force of Jewish auxiliaries on his expedition against Parthia, but was fortunate enough to escape the disaster which overtook the Syrian King and his army, by an earlier return to Judea. As soon as Antiochus was dead, Hyrcanus hastened to secure the independence of his own realm, and sent an embassy to Rome in order t get the alliance concluded during the reign of Simon, confirmed by the Senate. In this he suc-

ceeded. He also conquered Sichem in Samaria, destroyed the temple of Gerizim, subdued Idu man and extended the boundaries of Judea. Meanwhile Demetrius II., the brother and successor of Antiochus, returned from his captivity in Parthia, and prepared himself to invade Judea, but was pre vented by an internal war, in which he was killed, 125 B. C. Hyrcanus now ruled for several years in peace, but at last, deeming himself strong enough for the task, he invaded Samaria with a great army and laid siege to the capital. The Samarians invoked the assistance of Antiochus Cyzicenus, but this king was defeated by Antigonies and Aristobulus, two sons of Hyrcanus, and Samaria was taken and razed to the ground, 109 B. C. Hyrcanus reigned three years longer, but those latter years of his government were disturbed not a little by the quarrels of the two powerful sects the Pharisees and Sadducees. Hyrcanus belonged originally to

the former party, but left it and allied himself to

the latter. He died 106 B. C." In view of the fact that neither Mr. James nor myself had the most remote knowledge of the history of John Hyrcanus, will some wiseacre explain how that, communication was given, if not by the spirit of that distinguished Jewish high priest and prince? We await a reply. The reference to consulting the Urim and Thummim as a means of invoking spirit presence is not the least singular feature of that most remarkable communication. Those symbolic gems seem to have served the same "These hereditary transmissions in the blood of suicides, and death-producing causes in all kinds of disease, could be prevented by the non-production of offspring under inharmonious conditions. In conclusion—this would be incomplete, coming from me, if I did not say a word on politics. It is discretion to the Jewish high priest that the magic crystal or mirror serves our modern mediums. We trust our spirit friends will keep up their wonder-from me, if I did not say a word on politics. It is discretion to that the magic crystal or mirror serves our modern mediums. We trust will keep up their wonder-from me, if I did not say a word on politics. It is discretion to their captures the arriver that the magic crystal or mirror serves our modern mediums. We trust wonder-from me, if I did not say a word on politics. It is discretion to their captures that the magic crystal or mirror serves our modern mediums. We trust wonder-from me, if I did not say a word on politics. It is discretion to the Jewish high priest that the magic crystal or mirror serves our modern mediums. We trust wonder-from me, if I did not say a word on politics. It is discretion to the Jewish high priest that the magic crystal or mirror serves our modern mediums. We trust wonder-from me, if I did not say a word on politics. It is discretion to the Jewish high priest that the magic crystal or mirror serves our modern mediums. We trust wonder-from me, if I did not say a word on politics. It is discretion to the Jewish high priest that the magic crystal or mirror serves our modern mediums. We trust wonder-from me, if I did not say a word on politics. It is discretion to the Jewish high priest that the magic crystal are a new organization here called the "Sacred trust and the magic crystal are a new organization here called the "Sacred trust and the magic crystal are a new organization here called the "Sacred trust and trust discretion to their captors, the spirit hosts.—ED.] | county."

In National, State and municipal affairs spirit A Convention for a Free People to Make a Free Land.

> FREE THOUGHT, FREE SPEECH, FREE RALLOT, AND FREE MAILS MUST BY SECURED BY A SECULAR REPUBLIC EMANCI-

PATED FROM CHURCH DOMINATION.

A call has been made by Hon. Elizur Wright, President of the National Liberal League, for a Convention of Liberals, to be held at the Grand Opera House, in the city of Cincinnati, Ohio, on 13th and 14th of September, 1879.

The object of this Convention, in addition to the transaction of the ordinary business of the League. is, to give the Liberals of the United States an oppertunity of consulting as to the propriety of taking political action.

Pursuant, then, to the above call, we invite all

those who are interested in promoting the objects of this address to become members of a general convention to meet with the next Congress of the National Liberal League, at Pike's Opera House, in the city of Cincinnati, Ohio, on the 13th and 14th of September next, to consult together, and (if found advisable) to proceed at once to the organiza-tion of a "Liberal Party" in the United States, to take part in the fall State elections of this year, and to prepare for general action in the Presidential

election of 1880. The delegates of the Auxiliary Leagues will. of course, control the affairs of the League in the Congress at Cincir n iti.

But at the conclusion of their business they may join with the delegates to this general convention. and with them consult and arrange as to the formation of the proposed "Liberal Party." The delegates of this Liberal Convention may attend from any part of the United States whether members of the League or not, but to insure that they are to some extent representative men, they are requested to forward to the Secretary of the League (from whom they will receive tickets of admission in return) a request of at least five citizens, with name place and State, appointing them to attend as legates at this General Convention.

In union we must find strength! ROBERT G. INGERSOLL, Washington, D. C. JAMES PARTON, Newburyport, Mass. T. B. WAKEMAN, 93 Nassau St., New York. E. H. NEYMAN, 97 Maiden Lane, New York. PARKER PILLSBURY, Concord, N. H. J. P. MENDUM, Boston, Mass. HOBACE SEAVER, Boston, Mass.

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Mr. Van Horn is authorized to receive and forward subscriptions for MIND AND MATTER to this office -ED.1

CORRESPONDENE.

BROOKLYN, August 30, 1879. Editor Mind and Matter. DEAR SIR: - The doubts and contradictory views of physicians relative to the cause, prevention and cure of yellow fever, leads me to make known and prove that the real cause of that and other fevers lies in an unhealthy body breathing the foul air that rises from the decaying filth of cities and towns during the hot season. In proof of which, the moment Jack Frost steps in to freeze up that filth, then Yellow Jack steps out. Had the Memphis Board of Health used the large sums of money sent them to relieve the city

of its filth, no second edition of the fever would have occurred. Yellow fever, properly diagnosed, is simply vel low jaundice with typhoid conditions, principally induced by an unnatural mode of living, congest ing the pancreas, gall-bladder and liver, thereby iniling the whole system with foul, pent-up secretions that otherwise would have passed off through the alimentary canal. That leaves the system in an electrically negative state, which causes it to readily absorb and unite with the poisonous fever atmosphere generated from pent-up city filth.

Healthy bodies are electrically positive, hence

repel instead of absorbing contageous or epidemic diseases. To radically cure yellow or any other forms of fever, first cleanse the alimentary canal by the administration of powerful enemas, made of castile soap, olive oil, glycerine and warm water. Then give the patient an active dose of castor oil, mixed with a little olive oil, gin and glycerine. Two and a half hours after that give the patient a bowl of hot strong wormwood tea. The patient should be wrapped up warm in bed. That will cause copious perspiration, break up the fever and save nine out of ever ten cases given up to die by the drug practice.

DR. T. J. LEWIS. 425 Clermont avenue.

KIND WORDS.

A. L. Hatch, 61 Liberty street, New York city, enclosing subscription, writes: "What we have seen of your paper has impressed us most favor-

Mrs. Eliza S. Dodge, Rochester, Minn., enclosing subscription for MIND AND MATTER, writes: "I have carefully perused the last numbers of your paper, and am glad to know that you are a true friend to the often much abused medium, and I willingly lend aid in helping to support such a paper; many thanks for the numbers formerly received. I have felt too poor to subscribe for it sooner, for I cannot dispense with the dear old Banner of Light, as it has been my weekly companion ever since 1862. May good angels ever bless you in your good work. I am anxious to get the spirit pictures you are sending subscribers; nlease send cabinet size."

Mrs. M. H. Fuller, Saratoga, Santa Clara county, California, writes: "I value your paper very much and would be very happy if I could comply with your request to get new subscribers for MIND AND MATTER, but we are surrounded by church people and they do not care for anything but self and to make money, and even some Spiritualists that have spoken to say that they are not able to take paper, but I, for one, must have some food for the mind as well as the body and can dispense with allfancy things better than the true bread of life, or true knowledge of things relating to the future life. • • May God bless you and kind spirits help, and I hope that kind friends in the form may help you to carry on your valuable paper.'

James H. Roberts, Barton, Barton county, Mo. writes: "I have received a copy of your paper, MIND AND MATTER. I am pleased with its ap-D MATTER. I am pleased with its apn Spiritualism. I am not thoroughly satisfied yet but I think it is possible and very probable that Spiritualism is true. I take the Truth Seeker, and rashly. He should have stuck to Liberalism proper. I will send you a list of Liberalists and Spiritualists who may wish to take your paper. We have a new organization here called the "Sacred Brotherhood;" It is Liberal—composed of Spiritualists, Infidels, Universalists, etc., etc. The soci-

E. Manning, Harrisburg, Ohio, enclosing a large list of names for samples copies of MIND AND MATTER, writes: "I have given you a list of such names as would most likely subscribe for your paper; the most of them are not Spiritualists, but they will more than likely take the paper. I am the only "house-top" Spiritualist here; but I can easily stand my ground even among the preachers, and they are perfectly willing to be silent upon Spiritualism. I most heartily congratulate you on your successful efforts in the exposure of the Jesuit, John C. Bundy. Had that arch deceiver sworn to do all the harm he could to Spiritualism he could ot have waged a more continued persecution on all of our best mediums, than he has done. In every instance, when every hired menial has circulated his or her vile slanders, instead of waiting to give the accused a chance to vindicate themselves from their vile persecutors. He has invariably added all the Jesuitical fuel he could to the flame. The truth is, his vile slanders of mediums are, in my estimation, the very best certificate they could oring of their mediumship. There is not a medium hat need thank him for their existeece as a medium. Then, I say go on, brother, and defend our. neaven-born mediums who have all the fiery darts of Jesuitism, orthodoxy and materialism hurled at their vital parts. And now. Brother Roberts, I. must once more congratulate you on your unwearied and successful efforts, particularly in defending Brother and Sister Bliss from one of the most damnable conspiracies to blast forever their wellearned reputations. May the blessing of our Heavenly Father and good spirits attend your editorial career, and may you live long to defend our heaven born truths. I shall be a life subscriber to MIND AND MATTER."

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JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing Circle every Tuesday evening at 8 o'clock sharp. Persons possessing any mediumistic powers whatever will find them improved by sitting in this circle. Admission, 25 cents. None admitted free.

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For Mind and Matter

AD BEATRICEM IN COELIS.

Te ducente cum puella Vixisti, Beatrice, bella, Te ducente, vere Deo Meipsum dabam corde meo.

Te ducente tunc beata Te ducente quam amabanı, In viis tuis properabam. Te ducente cum clamavi Inimicos superavi;

Te ducente, benedicta! Non timebo, O invicta. Te ducente, victrix, fortis! Portas non formido mortis: Te ducente, quam amabo, Quoquo vadis ambulabo.

[Translation.] TO BEATRICE IN HEAVEN.

Dear Guardian! when this earth you trod. Shining in maiden beauty, Your counsels led my soul to God,

My feet in paths of duty. When brighter skies reclaimed you, love! Your earthly trials over, By angel's whispers from above, Again you led your lover.

To you, when foes rose up, I cried: Then lo! they fled before me! No ill I fear when by your side,

Your banner waving o'er me No! not the gates of Death I dread, Since, Love! for me you're pleading; You'll guide me still, and still I'll tread The path where you are leading.

VIEWS AFOOT.

MORE ABOUT PETERBORO-THE FIRST TEMPER ANCE HOTEL, FIRST TEMPERANCE LEC-TURE AND FIRST COLORED SCHOOL

> IN THE UNITED STATES-CHUCHES-FANNY FORRESTER

BY JAY CHAAPEL. MUNNVILLE, Madison Co., N. Y., August 22, 1879.

For Mind and Matter. I care not, Fortune, what you may deny,

You cannot rob me of free Nature's grace, You cannot shut the windows of the sky.

Through which Aurora shows her brightening face. -THOMPSON. On the 16th instant, in the early morning sun-

light, I left Peterboro for my daily walk among these famous hills. I soon quit the dry and dusty road and betook myself to the more pleasant at mosphere of the fields, like a veritable tramp as was, for the time being. I am well aware of the vindictive epithets visited upon the heads of that unfortunate class of persons, but I had much rather trust them, and consider them quite as worthy of approbation as our modern politicians and their churchal backers.

I wound along past fields of oats, barley, hops and corn, the tassels of the latter would hardly reach to the ears of the great fields that grow in such luxuriant abundance on the prairie-like farms down among the Dutch in Lancaster county, Penn-

Up, up I go along the healthy ascents, with the invigorating mountain air fanning my perspiring brow, stopping now and then to listen to the wild cry of the raven in the deep torests of cedar, and to gaze at the distant slopes and eminences half hid in the smoky atmosphere.

In the smoky atmosphere.

The signs of antumn are beginning to show themselves in these mountain fields. The goldenrod, so little prized by the dwellers in the country, and so, much by the denizens of the overcrowded cities, is beginning to bloom from the old pastures and fence corners, and the geometric spider to build its radiated and silken webs on the bushes and blodes of grass which specific with the denic the blades of grass, which sparkle with the dew in the morning sunlight, more beautiful than the diamonds at Bailey's in Philadelphia.

I arrive at the summit of a high hill in Fenner

township, on which is erected a United States signal station, wipe the sweat from my face and loo east, west, north and south. Language is too weak to describe half the beauties that meet my enraptured gaze in every direction; so I exclaim with the Cape Cod girl after she had reached the highest point of Pike's Peak-"I swan, this is real nice

What an extensive and varied landscape lies in solemn, yet smiling beauty before me! Utica in a dim haze is just distinguishable thirty miles away to the east over the Stockbridge hills. Cazenovia and the little lake of Owahgena (lake of the yellow perch). her waters vieing in brightness with the church steeples of the beautiful town, seems lying at my feet, though seven miles away to the west toward the Pompey hills in Onondaga county. How glorious these ridges, with the pleasant farms to their very tops, appear when we look upon them as the homes of free men whose ancestors endured untold hardships and privations to attain!

After an hour's rest I walk to another point known as "Mutton Hill." It received its name in the following manner: Gerritt Smith's father owned all that section, and at an early day pastured large flocks of sheep on the hill. From time to time numbers of them were missed, and the most diligent searching failed to discover any trace of them or their remains; until at last it was found that a band of poachers would go up there in the silence of the night, kill as many as they wished, and by means of a ladder throw their heads and offal into the stub of a large hollow tree, and before daylight they would be many miles away in the wilderness with their ill-gotten mutton.

Another pleasing but different view of the coun-

try was there spread out before me, and as I stopped to quench my thirst from a sparkling spring near the summit, I began to speculate as to what kind of processes Nature must have for getting such soft, pure water to such high altitudes.

I then wend my way down a little secluded and wooded ravine, with a singing brook at the bottom, which tumbles over ragged precipices, the combine height of which is about fifty feet. Ferns and nettles cling in wild profusion to the rugged banks, while the partridge whirls away over my head as intrude my presence into her enchanted regions. I am out among the beautiful and loving objects of Nature, and (I cannot tell how) they have a voice that speaks to the soul, the mind. The harmonies of Nature invite to inward peace, while they are continually falsified by the cramping and unholy customs of foolish pride and selfish convention

The purity of the air and the brightness of the sky of these regions is as surprising as delightful; and I stop and wonder that the hotel at Peterboro. as well as the pleasant farm houses, which have not only the comforts, but many of them the luxuries of life, should not be filled with summer boarders. One reason, no doubt, is the distance from the railway. That is the best of reasons why they should way. That is the best of reaches way the come. They need rest, quiet and seclusion from the everlasting clatter and hurry-scurry of the bot city, and from the bell-ringing, whistle blowing and

dust throwing railways.

Another reason is, it is not fashionble like Long Branch, Cape May, Saratoga, &c., &c., where you must pay three times as much money for not having half as good fare as you can get here. At the

till they look like the face of a Chinese loss wor-shipper one hundred years old. Local Way, I

his diamond ring, which cost \$400, for a barrel of

It is somewhat remarkable that the isolated and unimportant village of Peterboro, with only two or three hundred inhabitants, and having no railroad connection with the outside world, should have been, and, to a certain extent, still is, a place where so many people assemble to listen to lectures on temperance, religion, politics, women's rights, reform and free speech. I think I can truthfully say that no village of its size in all our land has equalled it in this respect. A very large proportion of all the prominent reformatory lecturers have spoken there-Sumner, Lovejoy, Garrison, Phillips, John Brown, Mrs. Stanton, Sojourner Truth, Frederick Douglass, John Pierpont, Henry C. Wright, Andrew Jackson, Mary F. Davis and numerous others. When I learned that this little secluded hamlet had been favored by being the home of a number of distinguished and progressive minds, chief among whom was Gerritt Smith, the problem seemed easy of explanation.

Under these circumstances the atmosphere of the place could not well be otherwise than pleasant and attractive. It has furnished a Chief Justice of the Supreme Court of the State, a United States Senator, two members of Congress, several State Senators and members of the Legislature, and five of the sheriffs of the county.

The first temperance hotel in the United States,

if not in the world, was kept there by David Ambler, in 1827, under the auspices of Gerritt Smith, who owned the house. From the spring of 1842 to that of 1878, a period of thirty-six years, there was no license granted in the town to sell intoxicating liquors of any kind. In the spring of 1878 a house was licensed, much to the disgust and sorrow of the better class of the people. Had Gerritt Smith been living this legalized wrong would not have been permitted.

Abraham Konkepot, a civilized Indian of the Oneida tribe, delivered a temperance lecture in a barn near the village in 1809. He said that, "rum was good, but not to put down a white man's nor an Indian's throat." This Indian had seen the evil effects of liquor among his own people and those of the whites, and, moved by a sense of justice and humanity, commenced a noble work that the churches of America now claim with a great show of sham knowledge, that they inaugurated, notwithstanding the fact that Jonathan Edwards, one of the brilliant lights in the church more than twenty years after this, was preaching Sunday after Sunday that liquor drinking was taught in the Bible, and so was of divine origin. He hurled his anathemas and orthodox thunderbolts at Judge Hertell with what he thought divine vengeance, calling him an infidel and blasphemer because he had written a tract against liquor drinking. This little tract was the first word written on temperance, so far as I know, in the United States. If the church people or anyone else have an earlier

record, we should be glad to hear of it.

I received my information about this Indian from a gentleman eighty-nine years old, who heard the lecture and remembers well the strange gesticulations and painted face of this dusky son of the forest, who had been taught rum drinking and Christianity at the same time.

Some of the very first anti-slavery meetings in this country were held there, from the steps of Mr. Smith's house and from the platform of the Independent Church which he built, the earnest and clarion tones from all classes of reformers have gone forth and been heralded among the people for the last forty years, creating a public sentiment far in advance of that existing in the more genial climate and productive valleys of my native State

This liberal atmosphere seems to have been very letrimental to the churches in Peterboro and vicinty. The Baptist Church, which was once in a ourishing condition, is now closed and falling into decay. The mice are the sole occupants of the pulpit and pews. I looked in through the old winlows, ornamented with spider webs and saw two ump down from the deacon's seat where they had made a nest and stored some bread and cake that had been left in the graveyard contiguous, by the children.

The Presbyterian Church, after gradually dwindling away for a number of years, ceased to breathe. Without doubt, the spirit of Michael Servetus was around and having more charity and philanthropy to lay out the old hag decently for burial, for Ger ritt Smith bought the church building and turned it into the "Evan's Academy," where the youth are now being taught ten months in the year, much more useful lessons than total depravity.

The Methodist Church is the only one in the place that has an organization and a minister, and he is said to be so liberal that it is with difficulty that he keeps his feet inside the creedal traces. His congregation is small, look lonesome and in dull spirits. I do not wonder, for iron-bound creeds can't prosper where liberal lectures are heard and liberal publications freely circulated and read. The Independent Church is the private property of the Smith estate and is open to all alike—Infidels, Spiritualists, Christians, Jews or Pagans. On the 10th instant an Episcopal clergyman, from a neighboring village, preached in it. After he had closed his discourse he asked the children to remain and they would have a kind of informal Sunday school. Some ten to fifteen boys and girls from six to fourteen years old, assembled around the platform on which this man stood, when he requested all those who could repeat the "Lord's Prayer" to hold up their hands. Four of them did so. In seeming grief and solemnity, which I have no doubt was real, he said: "Only four! I am very sorry that no more of these bright children can say the prave of all prayers. It is very, very important that you all should know the 'Lord's prayer' and repeat it each morning and night in order that your peti-tions may be acceptable to God." He then requested all those who had been baptized to hold up their hands. Only one little girl did so, and the sweet-faced and brown-haired child looked down and seemed ashamed of it. The minister looked grave and heaving a deep sigh, with more solemnity than before, said: "I hope you will all ask your parents to have you baptized so you can appeal to the Lord Jesus Christ to save you from

your sins." The whole scene, sermon and all, was so entirely ridiculous that I really pitied this young man, whose ignorance seemed to me almost unaccountable. I am positive he had just emerged from the gloomy walls of some theological seminary and never had read a book unless it had the stamp of the church upon it.

Peterboro has also the honor of being the first

place in the United States where a school was

taught for educating the negro. It was in operation in 1827, and was kept by a young man by the name of Calhoun Grant, who is now a presiding judge in one of the courts in Illinois. Beriah Green re-commended him to Gerritt Smith; who hired and paid him to teach the poor, oppressed blacks, who had fied from Southern plantations to find a home under the strong arm of this great and good man. The school, after a year or two, was discontinued, as caste on account of color was ruled out of place. After this the blacks were allowed to attend the schools with the white children on equal terms.

A short distance from Morrisville, which is the capital of the county, in the township of Eaton, Emily C. Judson (better known as Fanny Forrester), was born August 22d, 1817. She was the daughter of Charles Chubbuck, one of the early pioneers, from New Hampshire. Her wild and desolate home in the wilderness was a suitable place for romance and poetry to thrive, and particularly so for an impressible nature like Emily Chubbuck's. Her parents were very poor and endured all the hardships of a frontier life, and at the age of eleven years we find her splicing rolls in a woolen factory at Pratt's Hollow, in her immediate neighborhood. At fifteen, after many disheartening words from relatives and friends, on account of her sex and age, she procured a district school unknown to her parents, and taught it well, much to the disappointment of the Old Fogys and Mrs.

Grundys.
In 1840 she wrote her first book, "Charles Lynn, or How to Obey the Golden Rule," while attend ing the Female Seminary at Utica.
In 1844 she addressed a letter to N. P. Willis

signing her name as "Fanny Forrester" by which ing half as good fare as you can be seemed by and at the farm houses in all hotel in Peterboro, and at the farm houses in all hotel in Peterboro, and at the farm houses in all that region, you can get fresh milk, cream, butter, with fine descriptions of rural life and scenery were written at her father's house near the little hamlet of the grasses and caseals of the hills. It tastes no of Pierceville, in her native town. I passed there more like the lamb of the fashionable resonts, that is the other evening as the sun was disappearing behind the picture-sque hills, which had thrilled the heart, and inspired the mind of this gifted woman, forth wears ago. How few even of her own neighshe became universally known in the world of litforty years ago. How few even of her own neigh-bors thought that the tender and sensitive Emily Chubbuck was no other than "Fanny Forrester!" an sure if the fashionable millionairs, who tries so Af this dime many of the reopie who cultivate the hard to despise all natural things, could get such fields in aight of her birthplace do not know nor be quite willing to pay \$2 per dozen, or exchange their fields gathering thoughts to weave into her

descriptions of the same hills where they are now running their reaping machines.

Little is known in these days how to treat the sensitive minds that inhabit impressible organzations, and almost nothing was known about it, when this young girl borrowed books from far and near and read them with eagerness and delight under the inviting shade of the giant trees, or the bushes that kissed the rippling and winding waters of "Alderbrook" that run through her father's

meadow. In consequence of this ignorance our insane asylums are overcrowded and the people are being heavily taxed to build more. If the trustees and superintendents of these asylums were not so often such blind and prejudiced bigots and would heed the advice of our best mediums and Spiritualists, or read our books and try to inform themselves more intelligently in regard to the action of the mind, untold and unnameable sorrows and sufferings would be avoided, not only to the patients but to their friends, and thousands of dollars saved to the States and to individuals. In 1846 she married the missionary Adoniram Judson, went with him to Birmah and aided him greatly. He died there and she and her only child came back to America in 1851. It was her constant wish that she might pass from this life when the earth was putting on ner robes of green and the birds in her native woods were caroling their sweetest and most exultant songs. Her wish was gratified, for she passed away June 1st, 1854, in Hamilton Village near her

MIND AND MATTER.

NUMBER 7. THE CENTRALIZATION OF IDEAS.

Mind and matter are so inseparably connected hat it is difficult to draw a dividing line between hem, and many honest investigators, who have devoted years of study to the investigation of the lat er, lose sight of the importance of the spiritual forces in nature, and recognize the existence of nothing that they cannot manipulate, measure. and weigh, according to the methods known to science; and they believe man to be an out-come of matter. an automaton kept in motion by the consumption of fuel (pabulum) until the springs of life run down or wear out; and there's the end.

But I must leave this point for future discussion. and pass to consider some of the leading fallacies which still cling to the human mind with wonder ful tenacity. It is natural that ignorance and su-perstition should exist together; and it is equally natural to suppose they should die together; hence the potent resistance with which the latter holds out against the power of truth and knowledge is truly surprising. It is also natural that re-action should take place when old superstitions are once carefully expelled, and that the mind should rever

to the opposite extreme. But that true investigators like A. J. Davis Hudson Tuttle, or Jos. Rodes Buchanan, who are supposed to have thrown off all theological feters, should still cling to the corner-stone of an exploded theory, on which to build our new temple of faith, is indeed inexplicable.

"Thus when his own great work is but begun, What reason weaves, by reason is uudone.

But these eloquent expounders of our philosophy tell us that we misunderstand and misrepresent them; but whose fault is it, so long as they continne to expatiate like ranting Methodists upon the saving virtues of religion and faith in Christ? The association of ideas is a wonderful quality of mind, and will go far towards explaining the centralization of the mental forces around a favorite theme; yet reason must be at fault when it consents to annul "what reason weaves." gifted orator steps upon the platform, full of conscious power of eloquence adequate to hold his au-dience spell-bound for an hour; but if he is chained o a hobby, the association of ideas will enable him o hew to the line and the plummet of his favorite theme, however fallacious it may be, the mental forces of the man, though he be a Samson in intel-lect, will be prostituted and squandered upon the Delilah of his choice. He thus becomes "a blind eader of the blind" to the end of his earthly pilgrimage. Then, alas! he learns, too late, that

"There is a voice, and there is an echo!" and that he has been blindly chasing the echo instead of the voice, and it has led him devious ways, through bogs, dismal swamps, and into snares and pit-falls; and the multitude who follow his ortunes, go straight to their death. A lawyer is employed by the State to convict an innocent man of a capital crime, and through the association of ideas, by which one demon of the brain is sure to call forth another of still more fiendish character, and this still another, until one night suppose the bottomless pit is being depopuated to push through the prosecution, and in inagination the victim of misapplied mental forces is dragged through the filth and slime of shame, immorality, dishonor, degradation, vice and crimeone diabolical picture chasing another across the scene, to be followed by another still more horriying, until the man who has all his life been loved. onored and respected by all who knew him. is radually transformed into a hideous monster that t would be unsafe to let loose in civilized society,

and the court so says in its verdict. "And thus one master passion in the breast, Like Aarou's serpent, swallowed all the rest.'

The man with a hobby, like a chained lion, onfined to prescribed limits, beyond which he can not go; all his wealth of intellect will be expended upon his one idea, even though it be a vague chi mera of his own creation.

Prof. Buchanan's lecture on "Divine Love"

bounds with passages like the following: "This exemplifies the power of practical Christianity—the power that every good Christian has of subduing the influences all around him, and brings men into social harmony. This is what all true Christians can do-what all true Christians must lo. If we cannot maintain our genial kindness at all times and with all persons, we are not true Christians.

But why employ the hypocritical, demoralized and inapplicable name Christian to any theme connected with our pure philosophy? He is striving o paint true manhood and womanhood in the most perfect colors attainable by man. Why go out of his way to fasten upon the name of a red-handed sassin, and thus destroy the effect of his picture? His lecture is a masterpiece, in its way, and now and then touches the sublime; but all the finest qualities of humanity, and all the noblest functions f heart and mind and soul are denominated Christ and Christian. The following being an exceptional passage in which he allowed things to pass under

heir true colors: "When we adjust our souls in the family circle in harmony with a mother's love and a sister's love in harmony with the sweet memory of those who have passed away—the guardian angels of our house; in harmony with all we know of heaven; in harmony with the sweet songs of immortality; in harmony with the high teachings of Christ; we are then perfectly happy and in full possession of

our highest manhood.' And even here the teachings of all true reformers might be substituted for those of Christ without weakening the force of the language, for it is not he teachings of Christ or Christianity that he is painting in the glowing tints of the morning, but the love of kindred and friends, and the sweet memory of the dear ones who have preceded us on our journey to the better land. His theme is, "Divine Love," which embraces all the truths and precepts extant pertaining to love, duty, fellowship and high moral training. To confine himself to the precepts of any one moral teacher, is a poverty f action which hampers the mental powers of even

the most scholarly and gifted investigator. As for me it has cost years of hard struggling to hrow off the manacles fastened upon me during the years of minority, and the very thought of again taking on creedal fetters, of any form, is sufficient to open the old wounds, and make them bleed afresh, and instinctively I cry, "Hold! Enough!"

It pains me to see the leading lights of Spiritua-lism "returning like dogs to their vomit," as if they were still longing for the flesh-pots of Egypt, as if divine love and the "naked truth and living grace" are unpalatable to the degenerate taste, until adulterated with the putril and decaying viands of the past. Is Christ or any other high, mighty, and holy being to become our master? If God governs only by natural law, upon what principle is any lesser light to absume dictatorship? All we can gain from any teacher, past or present, high or low, must be gained by the adoption of their

aphorisms and the spirit thereof, as responsible entities we are to "work out our own salvation.

Not blood of God, or martyr slain. Can cleanse a sou! from one dark stain; On passing to a higher birth. All must be measured by their worth.

Hero-worship can only dull the senses and dwar the intellect. If we would go forward, we must let go of the past; if we would make the best posble use of our advantages; if we would develop the wonderful powers and possibilities of our common nature and capacity, we must arise from the kneelng-stool of the superstitious and unprogressive devotee, and exert all our energies to-day, that we may be prepared for the arduous duties of to-morrow. We must not loiter by the way among the ruins of old creed-bound dynasties, nor shrink from following where duty leads, nor don the habiliments of hypocrisy for fear of being denounced as iconoclasts and infidels; but should dispense justice in mercy and charity to all, and foint them to the sublime heights of the glorious hereafter within the reach of all who are willing to endure the toil, privation and hardship, which all must endure, who climb up the rugged way which alone leads to that exalted position. We cannot become Christ-like by worshipping at his feet. A whole army of Saviours could not redeem a single soul, but each and all must save themselves by their own exertion. The teacher can point out the way, but the student must work out the problem for himself, or forever remain in his low, undeveloped condition

But all who are honestly striving to ascend the sublime heights of progress, by the rugged path of ever present duty, will find the foot-prints of all the saviours of the past who have gone before by the same route; and as we gain, step by step, and catch broader views of the vast universe, ever unfolding new fields of beauty and gradeur before us. we will entertain a new and more exalted opinion of human nature; and our greatest surprise will be to find, written along the great stairway of experi-ence, the names of very many of those noted characters in the history of the past, whom we had been taught to believe were man's worst enemies because their teachings were too pure and farreaching to be understood by the age in which they ived. But there we will find their names written n letters of gold, and growing brighter and brighter as we ascend, until we see them mingle with all the honorable and lustrous names that form the glorious hosts of the celestial realms.

Oh! when we look down from the summit of wisdom, purity and love upon the foolishness, halucination, bigotry, superstition, selfishness and petty ealousies of the great mass of mankind, we will begin to understand with what mingled feelings of pain, sorrow, regret and pity, Christ looked down upon the self-righteous people of Jerusalem, and we shall realize it all the more keenly from the fact that we, too, were once as ignorant, if not as selfish, as they, but we will be truly thankful to the All-Father that the way of redemption is ever open to all, and oh! how thankful will we be to every soul who, by thought, word or deed, has aided us on our way. Not to Christ alone, but to every son and daughter of Adam who ever lent a elping hand to lift us out of those low conditions which are the common birthright of man; and rich encomiums will our overflowing hearts bestow, as an expression of gratitude, upon all of our deliverers from spiritual bondage.

He who can thus rise above the grovelling things of earth, will embrace all mankind as his brethren, be they Jew, Gentile, Turk or Christian-civilized or savage; and all spiritual and instructive books and publications—all true instruction and words, inspiring hope and cheer, will be gratefully remem-bered as the only true educators and saviors of the The Bible, the Vedas, the Divine Pyander, the Zenda-Ves'a and Koran, will all occupy a common level as stepping-stones to a purer and nobler faith. He will bonor truth for its intrinsic value without regard to its medium or mode of conveyance, because it is the light by which we are to be guided in the purification and re-construction of society, from the common school to the judiciary department of State. He sees that four-fifths of the laws upon our statute books are blocks in the way of progress and are to be removed, as such, before the work of civilization can go forward; that an equal administration of justice demands that we so exercise our rights as not to infringe upon the rights of others, and all measures that conflict with this wise limitation of law are, in reality, unconstitutional and to be repealed on that account: that the priestridden people are to be relieved from the present growing and unwarranted clerical authority; that our school system which now destroys the identity of the student during his tutelage, and thus unfits him for the arduous duties of after years, is to be remodelled. For as our grains, the products of busbandry, are converted into bread, the staff of life, or whisky, the walking pestilence of all nations, according to the mill through which they pass, so our sons and daughters, the objects of our care, love and parental training, become just what the mill makes them, and not what the God of nature designed them to be; that he who has been schooled in error and clings to it with the average pertinacity of bigotry and keeps his faith cloaked and hooded to exclude the world, also shuts himself from the light.

No new truths will he receive until the mill of his choice has compounded it with error to insure a nugatory effect. He may possess great wealth be of natural endowments; but like a ship freighte with the richest cargo that ever sailed from the Indies, his false chart and imperfect compass are sure to guide him so as to be engulfed in the awful vortex which is the "receptacle of disappointed ambition and blighted hopes," never to be redeemed, save in the grander possibilities of the after life. which he denies in the most positive manner. But the day has come for us to open a surer path to perfect manhood. We have entered upon an age of expansion, evolution and development.

"No pent-up Utica confines our powers, For the whole boundless universe is ours."

People, everywhere, are demanding more light and knowledge and broader liberties, and while our spiritual philosophy is unravelling the tangled web theological mysticism, science is hammering away at the material world, and the very rocks are compelled to reveal their secrets; thus our bitter est enemies are friends in disguise. The car of progress has already gained such power of momentum that he who throws his person before it, think ing to check its motion, will be ground to powde beneath its wheels. The occupation of the creed-makers is gone for-

ever. The angel world is lifting the cloud of error and letting the verticle rays of divine light fall upon us as fast as we can endure and profit by it. The day is not far distant when the intellect is to be emancipated from the thraldom of ignorance, and the association of ideas with all the other mental endowments of man will no longer be employed to dethrone reason and entail fraud and injustice upon the people. Then men will learn that illgotten gain is not the highest att inment within their reach, and will cease to do evil-when they will open their eyes to the all-important fact that the indefinite terms, Christian, Christ, Saviour, Redeemer, are meaningless, empty titles, and will henceforth seek truth and knowledge for their intrinsic value, and practice justice and equality charity and love, as the best and only means of progress, and thus the entire race of man are gradually approaching the grand conclusion that,

"For modes of faith let graceless bigots fight, His can't be wrong, whose life is in the right.' CHARLES THOMPSON. St. Albans, Vt.

A large mass of error is embalmed and perpetuated by a little truth.—Muckay.

It is evident that if a people were left entirely to themselves, their religion, their literature, and their government would be, not the causes of their civilization, but the effects of it. . It is impossible that a highly civilized people, accustomed to reason and to doubt, should ever embrace a religion of which the glaring absurdities set reason

and doubt at defiance.—Buckle. If the church would welcome science instead fighting it; if theologians would assist to discover aud regulate the springs of human thought and motive instead of reading the whole duty of man in an ancient book; if religionists would base their religion, and moralists their morality, on the sure scientific foundations on which they at last must rest; we would the sooner come to some salutary methods for the moral reform of a society whose



BABY THANKFUL.

[SELECTED.]

Roaming in the meadow. Lutle four-year old Picks the starry daisles, With their hearts of gold.

Fills her snowy apron, Fills her dimpled hands; Suddenly-how quiet In the grass she stands! "Who made f'owers so pitty-

Put 'em here? Did God?" J, half-heeding, answer With a careless nod. Dropping all her blossoms

With uplifted bead,

Fervent face turned skyward. "Thank you, God!" she said. Then, as if explaining, (Though no word I spake):

"Always mus' say 'thank you,' For the things I take." O, my little preacher, Clad in robes of praise! Would we all might copy

Baby Thankiul's ways! Time to fret and murmur. We could never make,

Should we first say, 'Thank you,' For the things we take !"- Wide Awake.

GRETELEIN AND HER QUEER STOVE.

Far off, over the blue waters, there is a little queer house, in a queer little German town. In his house there is a very strange, tall stove, a stove nearly as high as a man, made of white porcelain, girdled with bands of brass which shine like burnished gold when the stream of eastern sunshine gleams through the small-paned window.

In this house there lives a large family of chillren, with a dear father and mother to watch over hem-Gretelein, Marie, Fritz and baby Lizette. Gretelein was an odd young girl, with great blue eyes, and two little yellow plaits of hair hanging straight down her back and tied with blue rib-

One day Gretelein was left alone in the family room where the porcelain stove was. She looked cautiously around to see that nobody was peeping hrough the windows, then she crept softly on tiptoe to the stove and suddenly opened a little door in the upper part, and peered into a sort of little oven. It was all of white porcelain, and looked like a cunning little white room. Many times before had Gretelein crept up to this stove and peered into her fairy house, as she called it, but it was always empty and silent as now. So Gretelein turned away with a sigh, her. blue eyes wider and more wistful than ever.

The next evening, when it was almost dusk, Gretelein sat on a little wooden chair close to the window, trying to finish a pair of woolen socks for the dear father's birthday. No one else was in the room, and Gretelein often turned toward the tall stove, standing like a ghost in the pale light. It was growing too dark to see, the busy click of her needles stopped, and Gretelein leaned back in her chair to rest. Suddenly a soft noise attracted her notice; it sounded like the whirring of many wings Quickly she stole across the floor, crept up to the stove, and with a quick motion opened the little porcelain door. What a strange sight met her gaze porcelain door. What a strange sight met her gaze!

—a sight which made her eyes open wider than ever before, and her breath came thick and fast through her startled lips. There, in the silent white chamber, througed a restless mass of little people, each no bigger than her singer. Before Gretelein could recover, the tallest and handsomest of these little elves fluttered through the open door, lighting upon Gretelein's shoulder. "Well, Gretelein," shrilled the little man, "you've

found us at last.' She started so violently as the little elf spoke hat he nearly lost his balance, and clutched at he dress to keep from falling off. She was dreadfully frightened, and was on the

point of running away; she did wish some one would come in; she thought she would never go near this dreadful stove again. How could she have been so foolish as to watch for fairies, and to vish that she could see them! "You are afraid of us," squeaked the little man.
'You foolish child, don't you know we lived in

this house and in this stove long before you were orn-before your mother and father were born? "How could you live so long and not grow a t. 2" ventured Gretelein under her breath. "We have something else to do; we have to make verybody else grow; we are your household elves; ve work, oh, how hard we do work over you, even at night; we have to rack our poor brains to supply you with dreams: you are such an unreasonab

et, you mortals, that you have to be amused even when you are asleep! Here, Dreams, wake up It is almost night—time to begin work." Two drowsy little elves rolled from an obscure corner, and sat rubbing their eyes; one was a ireamy-faced, fair-haired little fellow, the other looked in a surly way from under a pair of black brows. He had a strange, white, terrified look, and

rept timidly behind his brother. "These," said the elf-king, "are Dream and lightmare, starting out on their night's work." Gretelein was next attracted to a lively group in corner. Foremost among them stood the queerest ittle man, with such a comical twist to his mouth,

and black merry eyes, that Gretelein laughed in spite of herself. "That," said the elf-king, "is Jokes, and that little chap next to him is Laughter, and after Dream and Nightmare are through with you, before your eyes are fairly opened, Jokes jumps into your ear, and Laughter perches himself in the corners of your mouth, and such a wisk as be gives it. The little fellow hiding behind there, looking rather ashamed, is Mischief. But sometimes that scowiing group in the other corner get ahead of this one. That little imp no bigger than your thumb-nail is

Cross-patch. He is dreadfully troublesome and hard to get rid of, when he once fastens on

"He fastened on Marie, yesterday," said Gretelein, "and I ought not to have blamed her so much. for after all it was not her fault, but that little "Hoity, toity! not no fast, little maiden; if Ma-

rie had resolved that Cross-patch should leave, Cross-patch would have to go. None of my elves stay where they are not wanted. Some are more easily frightened off than others. The uglier the imps are the tighter they hold, but the worst of them can be shaken off. There," he continued, "is a set that are hard to get rid of when once they take hold. That is Jealousy, and that Envy; that miserable starveling is Selfishness, and that horrid toad Gluttony."

Gretelein shrank in dismay from these wretched little elves, and wondered how anybody could allow them to fasten on them. Suddenly Gretelein's at tention was arrested by a radiant little elf floating above all the others.
"Oh, how beautiful he is! Why, said Gretelein, "my dear mother looks like him when she bends to kiss me good night." "That," said the elf-king, "is Love. He stays nearly all the time with the dear mother; he

strokes her soft cheeks and smooths her brow; he holds her gentle hands and passes them over Gretelein's aves when she is sick." "And the dear little angel who goes hand in hand with Love?"

"He," said the elf-king, "is called Eaith." "And those glorious ones?" asked breathless Gretelein. "They are Peace and Jov."

"Oh, oh, oh!" said Grevelein; "how I do love them! Will they stay swith mestoo, these four beautiful ones?? She stretched her larms with a best welfare in the next generation will owe more to the knowledge derived from scientific investigation than to the restraints imposed by civil law, or to the obligations inculcated in religious creeds.

The supper-bell was ringling Marie and Fritz were standing infront of her; languing heartly, and mother, with baby Lisette in bevarint, was arrived or to the obligations inculcated in religious creeds.

Theodore Titton.

Gretelein rubbed her eyes, then, suddenly remembering the fairies, she ran to the stove and looked in. There was nothing there. "Oh, they have gone! they have gone!" said Gretelein, the tears in her eyes. "You have been dreaming," said the mother. "Let us go to supper; after that, you can tell us vonr dream. Gretelein almost choked over the first mouthfuls, she was so sorry to find it was not really true.

"Do tell us about it?" said Marie. "Do Gretelein?" said Fritz. "What did you expect to find in the stove?" Gretelein was a brave girl, so she suppressed her own sorrow and told her dream.

While they were talking, Gretelein sat in a brown

study. She presently looked up with a snile. "It is true, after all," said Gretelein. "True?" said Fritz. "Do you take me for a dunce? You always were a silly thing that believed in ghosts and fairies. Girls have not a bit

"There is one of them this moment, he is hanging in the corners of your mouth and wrinkling up your nose," said Gretelein. Fritz involuntarily put up his hand.

"Pooh! what nonsense"
"And little Cross-patch was on the point of making ugly frowns on my forehead, only I asked him very politely to go away."

The mother smiled down on Gretelein. "There, there," said Gretelein, "is that lovely little angel fairy looking from mother's eyes. Don't you see him, children? I am glad I had that dream," whispered the child, nestling close to her mother, "even if it really isn't true."—St. Nicholus

The Alliance Convention.

The last four days of August were occupied in Alliance, Ohio, by a large convention of Spiritualists and Liberals, conducted with a degree of zeal, energy and harmony which it was delightful to witness. From 9 o'clock in the morning till 9 or 10 o'clock at night, through these hot days, the people assembled listened to the discourses and discussions of Watson, Peobles, Pillsbury, Fishback, Bradford, and many others, whose earnest wise utterances met with a hearty response from the audience.

The opening address was made by myself and the closing one by Dr. Peebles, and, in addition to other attentions, the handsome bouquets which were gracefully presented from the ladies at the close of the proceedings evinced their cordial appre-

The first day's proceedings are published in the Independent Age extra, which I send you. In addition to my address published therein, I made three other addresses—one upon prayer; one on the improvement of mankind, and one upon Psychometry—too long and hastily extempora-neous to be published. The other two I have been requested to furnish the press. I shall certainly give the one on prayer, as it has been so highly approved and commended to the attention of American Spiritualists by Drs. Watson, Peebles and others.

I heard many expressions of commendation of the leading addresses, showing how earnest and how far advanced are the Liberals of this region. The many warm greetings and expressions of delight from the members of the convention assured me that my old friends were with me in all the views I have presented, and that Spiritualism will not lose its pure and religious character. My proposed "College of the Soul" was also hailed with delight and with pledges of efficient support. At some future time I shall give a full exposition of its character and aims.

My old friend, Dr. Underhill, was present at this convention with a patient, upon whom distinguished surgeons in the spirit world had performed a wonderful operation without the assistance of any human hand, in reducing an old dislocation of the former, one of the most wonderful exploits of the spirits of which I have ever heard. Jos. Rodes Buchanan.

Wonderful Spirit Art.

HOMER, N. Y., Aug. 31st, 1879.

MB. ROBERTS. Dear Brother: Your nest and valuable sheet of August 23d, received. I show it to all my friends as I visit my old home. I have arranged so that I can now devote my entire time to speaking, healing the sick, or giving test seances in my new phase of pictures, "Scenes in Summerland" in darkened camera. I sat in Lansing, Mich., at their camp meeting. Will give some of the particulars. By the politeness of Mrs. E. L. Bailey, secretary, I attended the State Medical Association as well as camp meeting. I spoke, gave poems, etc. Received a communication in writing to this effect. "We want you to find a person by the name of Judge Lawrence, on the ground, and together with four others, yourself included, sit for spirit picture at ten o'clock this evening. Ask the artist on the ground, a skeptic, to bring his camera into the Medium's Hall, and he take the picture, you putting your hand on the camera, and you develop it." Signed Thomas Paine.
Accordingly I went out, and the first person I

met and was introduced to was Judge Lawrence, of Ann Arbor. I gave him my commission and he exclaimed, "Well, I am glad I did not go this morning as I thought of. I received through a gentleman," (giving his name) "the same communication as this. Go to Lansing, Mich., to camp meeting, and there you will meet a Mrs. Pratt and through her mediumship you will get a great development in spirit p'cture." Thomas Paine.
Then Judge Coffinberg, of Cold Water, I believe,

asked especially to be of the five. He was refused as being too positive, but he was allowed to sit outside the circle and play the flute, which he did with great sweetness to the edification of both mortals and spirits. Well, we obtained a picture of a lawn with the ground rising into quite an eminence on the right, and evergreen trees in groups as you seem to ascend the slope; on the left a female figure is standing with long hair coming nearly to the ground; her hand to her head, with open large sleeve. On the grass at the right were trees and a woman and child. I was impressed that they were Mrs. Law-rence and child, and he said "her picture was promised and he had been told that she had adopted a child in spirit." At the bottom of the plate was a bedstead, on which seemed to be a sick woman, and in front of the bed was a gentleman and lady.

Then, in Freeville, N. Y., after the dedication of

the new Free Lyceum Hall, I sat at Junction House under similar circumstances, and got a well developed picture of a lawn, one-half of the picture dark, with an Indian in the foreground and a group seated around in a half circle. A lady seemed to be crying, and dark clouds with faces seen indistinctly on them. The other half was light, with clouds breaking away, revealing the "Sun of Righteous-ness" shining forth (as it was read to me through my own lips), and other bright faces of ladies and children, with Washington's face distinctly seen. On the dark clouds was a letter T, meaning time, and things incident thereto. The light side, eternity, taken with a view camera. It is a grand subject for an oil painting, and I intend to paint it when located where I can do so.

I am engaged to speak at Groton, N. Y., also at Georgetown on the 20th and 21st of September. After that I am open for engagements. Please put my name on your list of speakers and healers, or or spirit work. Will advertise ere long. Fraternally,

MRS. M. M. PRATT.

For if the truth of God hath more abounded through my lie unto his glory, why yet am I also udged a sinner?—Rom. iii, 7.

"He that loves Christianity better than truth will con love his own sect or party better than Christiity, and will end by loving himself better than III."—Coleridae.

It was a maxim of the church that it was an act of virtue to deceive and lie, when by that means the interest of the church might be promoted. -Mosheim, Vol. 1, p382.

We ought not to wonder that even those of the nonest, innocent, primitive times made use of these deceits, seeing for a good end they made no scruple to forge whole books.—Dallie on the use of the Fathers.

Soon as Christianity ceases to be thought miraculous, the clergy must cease to seem the miracu-lously gifted persons they have hitherto represented themselves. Their business will rather be to teach than to confer benedictions, and every one knows that the former office is as difficult and thankless as the latter is remunerative and easy. - Strayes